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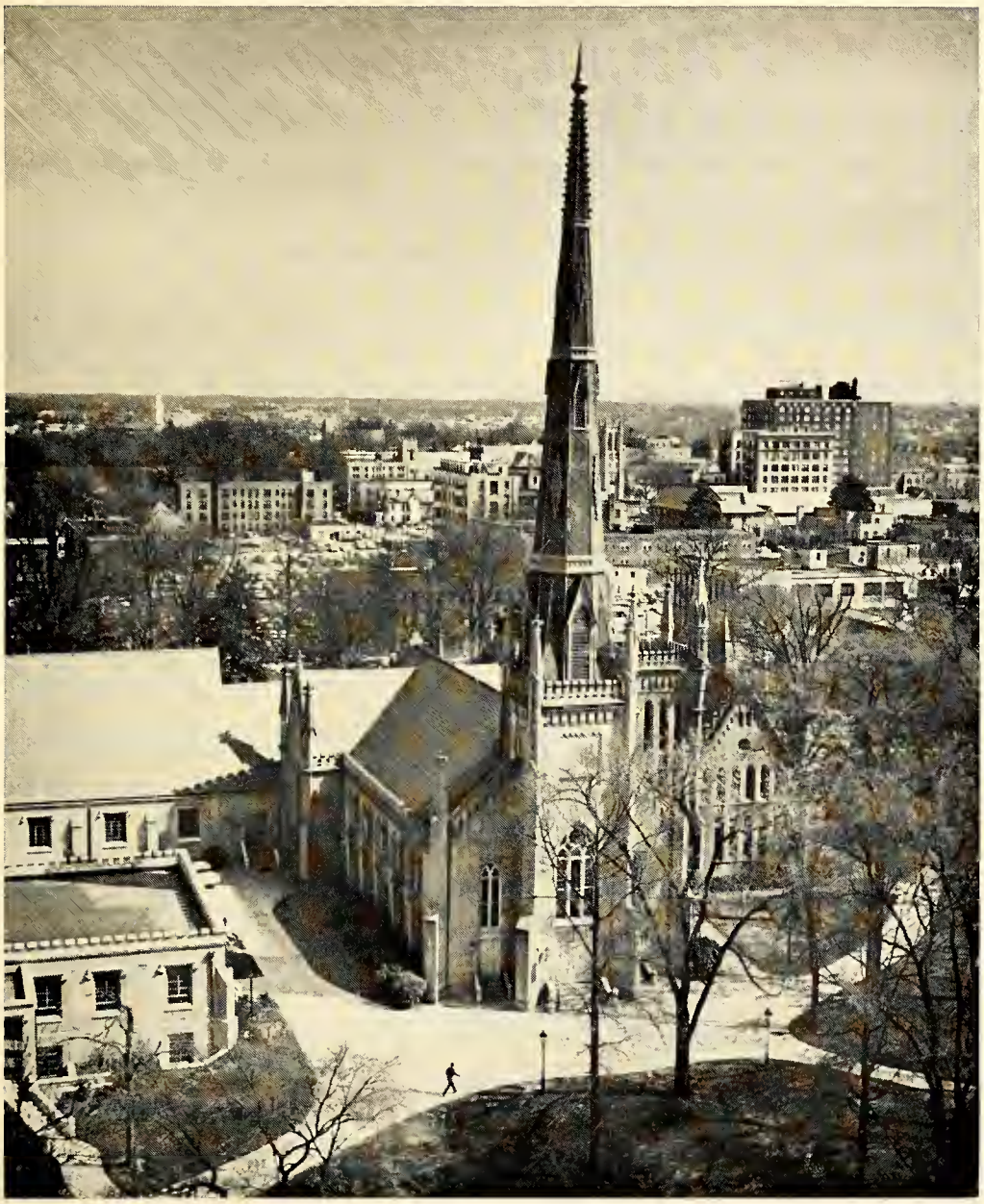
FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina

THE BUILDINGS 1818-1974

by Miss Elizabeth Williams

First Presbyterian Church

Charlotte, North Carolina



For Christ in the Heart of Charlotte

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BUILDINGS

OF THE

FIRST PRESBYTERIAN CHURCH

CHARLOTTE, NORTH CAROLINA

1815-1973

Pittman

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INTRODUCTION

In the HISTORY OF THE FIRST PRESBYTERIAN CHURCH written by Mr. R. A. Dunn, an Elder of the church, Rev. John G. Garth wrote:

> "...the First Presbyterian Church holds a unique place, not only in the history of the Presbyterian Church in this section, but as the first church in the town. ... This great square in the heart of the city, with its towering trees, its graceful walls, the stately spire piercing the skies, like a sentinel calling the attention of the people to the presence of God, and the churchly building that seems to breathe with the worship of Almighty God, have now for a century and a quarter stood as the symbol of Christian faith ..."

Dr. W. Y. Quisenbury, of Richmond, Virginia, a member of the Foreign Mission Borad of the Southern Baptist Convention, quoted in THE STATE MAGAZINE of November 22, 1947, said:

> "I have recently been around the world on a missionary tour of inspection, but I have found nothing more impressive than the sight of your magnificent city square with ~~ist~~ its majestic trees and green grass surrounding a church building of such lovely design. One city block in this commerical age reserved for God! My, how unusual and how beautiful."

FIRST PRESBYTERIAN CHURCH

The plaque on the outside of the building at the entrance which is a part of the 1856-57 church building reads:

FIRST
PRESBYTERIAN
CHURCH

TOWN CHURCH ERECTED
1819
FIRST PRESBYTERIAN
CHURCH ORGANIZED 1832

PROPERTY PURCHASED BY
PRESBYTERIANS 1841

THIS BUILDING EMBODIES
A PART OF THE
BUILDING ERECTED 1857

FOR GOD SO LOVED THE
WORLD THAT HE GAVE HIS
ONLY BEGOTTEN SON
THAT WHOSOEVER BELIEVETH
IN HIM SHOULD NOT PERISH
BUT HAVE EVERLASTING LIFE.

CHURCH BUILDINGS - INTERESTING DATES

1818. Original church building begun for use of all denominations.

1823. Town Church completed and dedicated in August. Dedicatory sermon preached by Dr. James McRee.

1826. Historic bell purchased for church.

1832. Presbyterian Church formally organized by Dr. Robert Hall Morrison.

1835. Mr. John Irwin acquired title to property "in trust for the Presbyterians."

1841. Property deeded to Trustees of Presbyterian Church, "...in trust for the members of the Presbyterian Church..."

1857. New building constructed on site of original one.

1865. Organ purchased and donated to church by several members.
Bell removed from steeple to be used in place of Town Bell given to the Confederate government.

1868. Arrangement of pews altered.

1870. The spire repaired.

1873. New bell purchased to take place of old one.
Second Presbyterian Church organized in October.
Pews in church became "free" in December.

1876. Manse constructed for minister and family.

1879. Extensive repairs to church, both interior and exterior.
New iron roof installed.

1883. Steeple pulled down on May 4 preparatory to building a new one.

1884. New steeple completed in late June or early July.

1894. Congregation approved plans for addition of Sunday School room, ladies parlor, study and library on March 25.
June 7 first brick for addition laid.
July 18 cornerstone of new building laid.
Organ removed to Y.M.C.A. in August due to construction.
Pews and pulpit taken out of church on August 17 and shipped to Mt. Holly and Elkin Churches.
September 9 first service held in Y.M.C.A. auditorium which had been rented for duration of construction.

1895. First service held back in church in new Sunday School room on February 17.
New pews for sanctuary arrived on March 22.
D. A. Tompkins Co. given the contract to wire the church March 22.
First service held in new sanctuary on April 21.
The Building Committee returned the church to the congregation on November 17.

1899. New Organ purchased for church - first used on August 6.

1902. Sidewalk in front of church on Trade Street paved to the residence of Mrs. M. A. Osborne.

1904. Col. L. A. Blackwelder, colorful usher and janitor of church died.

1907. Church committee made arrangements with keeper of cemetery to furnish flowers for church at 25¢ a Sunday.

1912. Paling fence around church yard removed in June.

1916. Mr. J. C. Burroughs gave $20,000.00 toward construction of an addition to Sunday School Building. Addition approved by the congregation on April 19.

1917. Addition to Sunday School Building completed.

1918. Deacons appealed to police and Military Police for help in deeping grounds properly. They had been opened to soldiers, but not to nurses, children and general public who, "... have almost taken control."

Bulletin Board erected in yard to inform public of services.

1919. Acousticons installed in church.

Wire fence around Church Yard finished.

Memorial trees planted in memory of Mack DeArmon and Dr. Rolston.

1920. Card and pencil racks installed in pews.

1921. Driveways in yard constructed Poplar to Church Streets.

1925. Fence fund begun.

1931. Iron fence around yard erected.

Book racks installed in pews for Bibles.

1934. New acousticons installed.

1936. New lighting and redocoration of interior of church.

1937. Steeple repaired and high work repainted.

1943. Historical bell returned to church.

1948. Congregation authorized construction of Fellowship Hall and Sunday School rooms on ground floor beneath, also chapel from remodeled rooms in first Sunday School Building.

1950. Ground breaking for new building July 16.

1952. New building containing Fellowship Hall and Sunday School rooms consecrated April 27.

1958. Sanctuary air-conditioned, recarpeted and repainted.

1960. Old manse torn down week of August 2, Office-Educational Building begun on site.

1961. Office-Educational Building occupied on April 9.

1964. Organ in Sanctuary reinstalled after being rebuilt. Dedicated on February 16.

FIRST PRESBYTERIAN CHURCH
A BRIEF HISTORY

The first church in Charlotte was the Town Church erected for all denominations. The Town Commissioners set aside a lot for the church and a cemetery in 1815. In 1823 a church building was completed and dedicated in August. The dedicatory sermon was preached by Dr. James McRee, pastor of Centre Presbyterian Church in Iredell County.

The fourth Sunday in August 1832, the Rev. Dr. Robert Hall Morrison formally organized a Presbyterian Church in Charlotte.

Mr. John Irwin, a Presbyterian, acquired the church property from the Town Commissioners in 1835 and in 1841 deeded it to the Trustees of the Presbyterian Church.

A second building was erected in 1857 on the site of the original one. This building served the congregation until 1894 when the sanctuary was enlarged and a Sunday School building added. The Sunday School Building was enlarged in 1916. In 1952 the Fellowship Hall and additional Sunday School rooms were built. The chapel was made from one of the old Sunday School rooms. Then in 1961 the Office-Educational Building was constructed on the site of the old manse.

The General Assembly of the Presbyterian Church in the United States has met in the church four times: 1864, 1897, 1921 and 1958.

Six laymen and clergymen connected with the church have served as Moderator of the General Assembly: James Robert Howerton, William

Walter Moore, Robert Archer Dunn, William Edgar Price, William Addison Alexander and Philip Fullerton Howerton.

Nine members have become missionaries, fifteen have become ministers and two Directors of Christian Education.

The church throughout the years has been served by only fourteen senior ministers.

First Presbyterian Church is the mother church of many others both in Charlotte and the surrounding area.

During the past twenty-five years the church has engaged in seven special and vital ministries in the heart of the city: Child Development Program (1947), Thursday Noon Community Worship Service (1949), Sunday Morning Worship Services televised over station WSOC (1961), First Ward Tutoring, Reading Clinic, Teacher's Aides, Summer Program (1966), Christmas Holiday House for International Students (1966), School of Music for Disadvantaged Children (1969) and Community School of the Arts (1971).

FIRST PRESBYTERIAN CHURCH
Aerial View
Charlotte, N. C.
1958

SYMBOLISM IN THE CHURCH

In recent years there has been an increasing interest in symbolism in the Protestant Churches. During the early days of the Reformation in one branch of the church, the liturgy, symbolism in church art, architecture and vestaments continued to be used.

Other groups, largely those of the Reformed tradition, moved toward a sterner simplicity in buildings and worship forms used. In many instances the only remaining symbols were the sacraments of Baptism and the Lord's Supper.

We need to understand the symbolism in our churches, as it enriches our surroundings to a great extent. Churches and cathedrals of the Gothic style especially, were "sermons in stone."

We would, of course, use no picture of God, but the triple circle is a symbol of God. The Bible is full of symbolism. The first real Christian symbols were acts - baptism and the Lord's Supper. The water, bread, wine and chalice or cup are all symbols.

The ancient Hebrews used symbols in their worship. Jesus used symbols in his teaching - the lost coin, the lost sheep and many others.

The fish used by early Christians to identify themselves is familiar to us all.

The First Presbyterian Church, exterior and interior, incorporates many symbols in architecture and furnishings. The church building itself with the steeple pointing to God is a symbol. The interior of the sanctuary, if one looks upward, gives the appearance

of a ship turned upside down. It is said that in early days the sailors would overturn their boats to protect themselves from the sun or bad weather during a service of Christian worship. The church, known as the "ship of life" is thus symbolized in the arched ceiling. Indeed, the main part of the church called the "nave" comes from the Latin word "navis" meaning ship.

Pointed arches, of which there are many, including the doors and windows, are symbols that recall folded hands upraised in prayer.

Many churches are built in the form of the Latin cross with the transepts forming the cross arms. Although the First Church is not truly built in that fashion, the north transept with the foyer, does more or less, follow that idea.

The center aisle is the symbol of the life course of man until he comes face to face with God. Or as it has also been expressed, it is in the Protestant church the reminder that no priest, saint or anyone else stands between a man and his God. Nothing stands between him and the Lord's Table.

In many churches the Baptismal Font stands at the back of the church symbolizing that baptism preceeds the Lord's Supper. In the First Church it stands between a door and the Communion Table. Carved on the Font is the crown representing victory over death and the eternal sovereignty of Christ.

The pews in the church are the "abode of the saints."

The Genevan robe which the minister wears calls attention to his office rather than to himself as a person. The robes of the choir members serve the same purpose.

The pulpit with the open Bible is the focal point of the sanctuary, for here it is that the Word of God is proclaimed. The expounding of the Word is the most important part of the church service in the Reformed Church.

Even the paraments on the pulpit are symbolic. The crimson color reminds us that we are bought with a price. Red was the color used in the Temple in Jerusalem to denote sacrifice. The gold fringe is symoblic of the wisdom of God. The letters IHS are the Roman form of monogram representing "Iesus Homium Salvator" - Jesus, Savior of Men; or the first three letters of the Greek word "Jesus."

The Celtic Cross in front of the pulpit is the form first used in Ireland about the fifth century. The circle, the symbol of eternal life, is combined with the Latin form of the cross. This cross was made of hand wrought silver on the Sacred Isle of Iona, Scotland. It was to this spot that the Irish monks under St. Columba first brought Christianity from Ireland to Scotland the home country of the Presbyterian Church.

In front of the pulpit on the floor is the Communion Table so as to be on the level of the people. Carved on the table are the words of our Lord, "THIS DO IN REMEMBRANCE OF ME."

There is much symbolism in the stained glass windows which are described in another section of this work.

FIRST PRESBYTERIAN CHURCH

By 1750 many settlers had made their way to the backparts of Anson County in North Carolina. In 1762, by an act of the General Assembly, Mecklenburg County was cut off from Anson and seven Commissioners were appointed. These Commissioners were empowered to build a Court House, Prison, Pillory and Stocks. The Court House was erected in 1766 "at the Cross Roads."

On January 15, 1767, George Augustus Selwyn, who owned vast tracts of land in North Carolina, through his agents, sold to the Trustees and Directors, for 90 pounds, a tract of land in Mecklenburg County consisting of three hundred sixty acres of land, including the Cross Roads. This land was then laid off into a Town and Common and lots. By an act of the General Assembly meeting in New Bern on December 3, 1768, the town was "called by the Name of Charlotte."

The present day boundaries of this area were roughly, ~~Brevard~~ Seventh Street on the north, Third Street to the South, Brevard to east and Poplar to west.

Although there was no established church, preaching was held under the trees or in homes. Dr. Foote, in his SKETCHES (1846) says of Rev. John Thomson, early Presbyterian minister in this section of North Carolina, "He preached at Charlotte in the grove of the Black Smith Shop, now the grounds of the Presbyterian Church." As the Rev. Thomson died in 1753, he preached here prior to that date.

Charlotte was ringed by Presbyterian Churches established from 1755 to 1765 and the people attended these churches or were served by the preaching of their ministers from time to time. The

Rev. Samuel C. Caldwell, pastor of Sugar Creek Presbyterian Church, is said to have preached in Charlotte over a period of years from 1804 to 1826.

According to Mr. John James, who did quite a bit of research on the title of the church ground, the Town Commissioners set off a lot to be used for a church and cemetery in 1815. This was for the benefit of all denominations, with the title being reserved by the Commissioners. At that time the population of Charlotte was about 300. There were Presbyterians, Lutherans, German Calvinists and a few Baptists. The Presbyterians predominated. Most of these worshipped at Sugar Creek Presbyterian Church three or four miles north of the village.

About 1818 a church building was begun. In 1819, William Davidson sold to the Town Commissioners several lots of land for $125.00 stating that, "The aforesaid lotts (sic) are granted to the aforesaid Commissioners and their successors for the use and benefit of a church now building."

The church was completed in 1823 and dedicated in August with the Rev. Dr. James McRee, pastor of Centre Presbyterian Church in Irdell County, formerly pastor of Steele Creek, preaching the dedicatory sermon. In his prayer he said:

> "We invoke Thy blessing, O Lord, upon the Christian people who have erected this beautiful temple, which we now dedicate to Thy service. We pray Thee to accept it as their offering. Let Thy blessing ever rest upon

it, from the stone which sleeps at its foundation to the gilded ball which blazes upon the pinnacle of its spire."

Though the church was not a denominational church it was often referred to as the "Presbyterian Church." The Minutes of the Town Commissioners, dated June 2, 1824 read in part:

"An ordinance to prevent shooting within the enclosure of the Presbyterian Church yard . . . Whereas the practice of shooting in the Town of Charlotte for amusement is attended with considerable danger to the good people thereof ..."

The Catawba Journal of May 3, 1825:

"A meeting of persons favorable to the establishment of a Sunday School in this place will be held in the Presbyterian Church on Tuesday, the 3rd of May, at 3 o'clock in the afternoon."

Also, The Catawba Journal of May 31, 1825 in an article about the May 20th celebration in Charlotte says, "The procession moved to the Presbyterian Church, which though spacious was crowded to overflowing. ..."

The following notice appeared in The Catawba Journal of March 22, 1825 in connection with the financing of the building:

"All those whose subscriptions for building the church in Charlotte are yet unpaid, and those who took pews for the year ending August 1824, are earnestly called on for immediate payment.

> Also, subscriptions for enclosing the grave and church yard, and for the purchase of a bell, are requested to make payment, so that a bell may be purchased and put up with as little delay as possible.
>
> John Irwin
>
> Treasurer of the Board of Commissioners, March 18, 1825."

However, as a community undertaking the venture failed and the money and the money was not forthcoming. Finally the Town Commissioners had to borrow moneyfrom the Bank of Newbern (sic) to pay off the debt. In 1835 the note had not been paid and had become a burden to the town. Mr. Irwin offered to pay it in return for a deed to the property. His offer was accepted and he paid the Commissioners the sum of $624.00 and the property was deeded to him on December 12, 1835, "in trust for the Presbyterians" with the stipulation that:

> "...should the members of said Church fail well and truly to pay the said John Irwin ...the above sum ...the said John Irwin...authorized and empowered to sell the property or any part of it... the proceeds of said sale shall apply in the first place to the payment of the debt due himself...and the balance of the money arising from such sale shall pay over to the trustees of the Presbyterian Church, aforesaid the portion or part of said lot unsold to the Trustees of the Presbyterian Church aforesaid."

The above very complicated deed is recorded in Mecklenburg County Deed Book 3, p. 100. The deed executed Decembe 12, 1835 was

recorded at April Term of Court 1850.

A photostatic copy of the original deed is framed and hung in the foyer between the sanctuary and the chapel.

As seen, the church was referred to as the "Presbyterian Church." Mr. Irwin was a Presbyterian and had been anxious to obtain the property for the Presbyterians. The debt was not paid Mr. Irwin until 1841 when the Presbyterian Church had been organized for almost nine years.

On March 24, 1841, for the consideration of $674.00 John Irwin conveyed to the Trustees of the Presbyterian Church of the Town of Charlotte, the property conveyed to him by the Commissioners in 1835. The Trustees of the church at that time were: Mr. Joseph Harvey Wilson, Joseph Sumner, David Parks, James H. Orr and H. B. Williams. This deed is recorded in Mecklenburg County Deed Book 3, p. 101. Deed executed March 24, 1841 and recorded at the April Term of Court 1850.

A photostatic copy of the original deed is framed and hung in the foyer between the sanctuary and chapel.

In 1821 the Concord Presbytery had been asked by the Charlotte Presbyterians to be taken under their care. This was done, but for some reason, no church was duly organized. However, Presbytery did make available the services of ministers for the congregation. Records of Presbytery show that the Rev. Samuel C. Caldwell, pastor of the Sugar Creek Church, "In 1807 ... gave one fourth of his time to Charlottetown." Another notation states that he preached in Charlotte until his death in 1826.

In April 1827, the Rev. Robert Hall Morrison became joint pastor of the "Charlotte Church" and Sugar Creek Church, preaching once a month at Charlotte. Thus he was the first pastor called to the church.

On the 4th Sunday in August 1832, Dr. Morrison formally organized the Presbyterian Church of Charlotte with 36 members. Two Ruling Elders were elected: David Parks and Nathan Carroll.

In January 1833 Dr. Morrison became full-time pastor of Sugar Creek and resigned as pastor of the Charlotte Church. The Rev. A. L. Leavenworth was called as Stated Supply and became the first full-time pastor of the church when he was called and installed in May 1834.

Mrs. J. A. Fore, in a sketch of the church written in 1932, said that a number of descendants of the charter members of the church were still in the church and others of the city at that time.

No picture nor complete description of the first church building had ever been found. What we know about it is pieced together from a number of sources. The church was referred to as the "Brick Church" in the Minutes of the Town Commissioners of January, 1828. Dr. McRee in his dedicatory prayer of the church in 1823 mentioned the "gilded ~~bell~~ ball which blazes upon the spire." There was a bell which was purchased in 1826 and is one of the relics of the first building still preserved and in the possession of the church at this time. Newspaper accounts of July and August, 1826 speak of "the ringing of the church bell."

Mrs. Fore wrote, also, that a member of the church, Miss Dougherty (Daugherty) joined in 1852 and thus could remember the original church building. Both Miss Dougherty and Mrs. Margaret Springs Kelly said the old pulpit was very high and had to be reached by stairs. Also that the pews had high backs and doors which closed.

When a second building was to be built in 1856-57, Mr. William Tiddy, a deacon of the church, bought the old building, tore it down and used the bricks and whatever other material he could to build his home on South Tryon Street. This house later became the home of Dr. H. M. Wilder and was intact at the time of Mrs. Fore's writing.

Dr. Wilder said that the stained glass window on the north side of the house, the beautiful stairway and several doors were from the old church building. Miss Sue Boyd and Mrs. Kelly both corroborated these facts.

The Wilder house was torn down when the Wilder building was erected on the site.

It was also said that the old building had galleries which were used by the slaves. According to Mr. Dunn, one early report said the church had 13 Negro members at the time of the organization,, or soon therafter.

Two relics of the first building have survived and are still in possession of the church: the old bell and the Pulpit Bible. Mrs. Fore gave detailed accounts of both in her writings.

The bell is now housed in a frame in the foyer between the sanctuary and the chapel. The Catawba Journal of August 22, 1826 speaks of the , "Ringing of the bell," so we know there was one at that time. It hung in the steeple for many years. During the War Between the States, the Confederate government called for all the church bells to be turned in to be melted to make ordinance guns. The townspeople of Charlotte voted to send the Town Bell rather than the Presbyterian Church Bell that had rung for so many years for many occasions. The bell was removed from the steeple and hung in the

steeple of the Methodist Church to replace the Town Bell which had hung there. At some later date the bell was removed to the tower of the Court House which at that time stood just across the street from the church on the corner of Church and TradeStreets where the Selwyn Hotel later stood. The bell was later moved to the Ninth Street School (old First Ward).

There is no lettering on the bell, but Mr. Walter B. Orr, Chief of the Police at the time, and two other policemen, at Mrs. Fore's request, climbed the tower of the school and examined the bell. He said the clapper and hanger were hand wrought. They also found the clapper flattened on its striking sides and the bell well-worn where it was struck by the clapper. All of this indicated its great age.

In 1943, largely through the efforts of Mrs. Fore, the bell was returned to its home in the First Presbyterian Church, where it is treasured.

The Pulpit Bible, not now in use, but in glass case in foyer, has inscribed on the flyleaf, "Presented to the Presbyterian Pulpit by the Female Sewing Society, June 1853. Signed, Margaret Shaw, Secretary."

By 1851 the congregation had again outgrown the original building and a movement began to erect a new one. This continued until 1857 when a new one was built. The Building Committee was made up of General J. A. Young, Chairman, J. P. Alexander, R. F. Davidson, James P. Irwin and William F. Phifer. Dr. A. M. Miller was the pastor at that time.

Mr. Sidney Reading, a prominent building contractor, and his

wife had come to Charlotte in 1855. He was engaged to build the new church. There is no written proof, but Mr. W. A. Lucas, an Episcopalian who lived to be quite an old man, related the story in his old age about the making of the bricks for the church. He told how he and the other town boys went out and watched the process. He said, "Mr. Reading found a red clay field in the section that is now North Graham Street, dug a large round hole about a foot deep, and put a strong stake in the center. Water was poured into the hole, a pair of oxen was hitched to the stake and driven round and round. Their sharp hoofs mixed the clay and when it was the right consistancey the bricks were molded and laid out in the field to dry. The process was repeated until there were enough bricks for the building."

A Gothic Revival sanctuary was built at a cost of $13,000.00. During the construction the congregation worshipped at the Court House across the street. More than 52 pews were sold to help finance the structure. All that now remains of the 1857 building is the front entrance.

Mr. Harold W. Lowrie of Denver, Colorado, in reply to an inquiry from Mrs. Fore, wrote her on August 19, 1932, about his father, Patrick Johnston Lowrie and the First Presbyterian Church. Patrick J. Lowrie was a member and deacon in the church, having been ordained deacon on March 16, 1856 at the age of 24. He was a brother to Ann Wall Lowrie Alexander, Mrs. J. B. Alexander, wife of Dr. J. B. Alexander, the eminent historian of Mecklenburg County. He died in 1862, while in the 11th N. C. Regiment CSA.

Mr. Lowrie wrote, among other things:

"...a silver trumpet was presented to the church to be placed on the top of the steeple. The builders not being able to procure the services of a suitable steeple jack it became quite a question as to how Gabriel's Trumpet was to be placed on the pinnacle of the steeple. My father...volunteered to climb the steeple and fasten the trumpet thereon, which he did."

An old print of the church distinctly shows the trumpet atop the steeple. As no mention is made of it in later records it must have been removed when the steeple was rebuilt in 1883-84 or prior to that date.

The Western Democrat of September 22, 1857:

"The new Presbyterian Church is fast approaching completion and will be ready by meeting of Synod. The building is 50 x 80 feet surmounted by a steeple 187 feet from the base. The cost is about $13,000.00."

In an article written in 1864 the church was described as being "...of red sandstone seating 600-800 people and having a gallery." This seating capacity seems rather high.

The Sessional Records of Sunday, October 4, 1857 speak of the "New Presbyterian Church" so it may be that the first service was held in the new building on that date.

The church was probably lighted by gas as the following shows.

From Miss Madeline Orr's HISTORY OF THE FIRST PRESBYTERIAN CHURCH

> "Our deacon, Mr. J. H. Carson, became interested in gas lighting. He made a study of it. ...Before he put the town system into operation, Mr. Carson made gas for his home and also for the church. We haven't the exact date on this...We get approximate dating from it however, from the secular papers ...Charlotte was lighted by gas for the first time on the 22nd of February..." (The latter from the Western Democrat of March 2, 1858).

Thus we would suppose that the new church was then lighted by gas, since it was completed sometime in late 1857.

If the church was not lighted by gas upon its completion, it evidently was soon thereafter. Mr. Blackwelder, the Sexton made the gas. Only the home of Mr. J. H. Carson and the church were lighted by gas at that time. In 1858 the store of Mr. James Harty was the first store to be so lighted. This information was given by Miss Madeline Orr, but no source for the same given.

Synod met in Charlotte on October 21, 1857 in the Presbyterian Church. In an article in North Carolina Presbyterian of January 29, 1858 about the meeting the statement was made, "They have erected a house of worship unequalled in architectural beauty in the State."

Also on another subject in the same issue:

> "At a meeting of the Presbyterian congregation in the town of Charlotte, of which General J. A. Young was chairman and E. Nye Hutchison, M.D., Secretary, the following resolutions

FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina
The second building — 1857

were adopted:

RESOLVED, 1st That the thanks of the congregation of Charlotte be, and are hereby tendered to Mr. Sidney Reading for the architectural taste, skill, and ability exhibited by him in planning, and fidelity in executing the construction of our present church edifice.

2nd That the thanks of the congregation be, and are hereby tendered to General J. A. Young, J. P. Alexander, R. F. Davidson, James P. Irwin and William F. Phifer, composing the Building Committee of this edifice...

3rd That the thanks of the congregation be and are tendered Mr. S. C. Hayes of the city of Philadelphia for the elegant copy of the Holy Bible presented by him for the use of the pulpit...

4th That the thanks of the congregation be, and are hereby tendered to Mr. P. J. Lowrie for the sacramental service of silver plate presented by him to this church.

J. A. Young, Chairman"

E. Nye Hutchison, Sec.

The first pipe organ in this part of the state was purchased by some members of the church and presented in 1865. Not all the church members were happy over the gift. The story is told that Mrs. Zebulon Vance refused to come into the church until time for the sermon, stating emphatically that she would "wait until .the opera was over." Mr. Tiddy said he "did not want any chest disturbing his worship." The story of the organ was told in The Charlotte Observer of July 11, 1899:

> "...The organ was originally in the Odd Fellows' Hall, Charleston, S. C. During the bombardment of Charleston in the Civil War, the hall where the organ stood was in range of the Yankee fire, and shell after shell passed over the building. The organ was one of the largest and finest in the South in that day and time. The owners, thinking it would be destroyed, offered to sell it, Mr. S. M. Howell was in Charleston at the time. The Presbyterian Church had no organ. He wrote his son-in-law, Mr. Gus Orr, father of H. H. Orr, and the church was canvassed. Mr. Orr contributed $1,500.00, Mr. Howell $500.00 and the rest of the $5,000.00 was raised by the Osbornes, Col. L. S. Williams, Miss Sophie Alexander, Col. William Johnston's family, and a few others. It was put in by Mr. Baker, who during his stay was the guest of Mr. Howell. It took him a week to place it."

The organ was hauled from Charleston to Charlotte by the Williams brothers, who were merchants in Charlotte. They sent one of their freight wagons pulled by mules to do the hauling.

This organ was run by a hand driven pump and the Deacons often recorded in their minutes the engaging of an organ pumper.

According to the records, in April 1870, the Deacons decided the spire needed repairs, but nothing was done at that time. In December of that year they decided that Mr. Tiddy was to be paid $100.00 to superintend the needed repairs.

It was April 1873 before a new bell was purchased to take the place of the old bell which had been removed during the War. A new bell was purchased from McNeely & Co., no address found, but an item in The Charlotte Observer says the bell had "arrived from the North." The bell which weighed 811 pounds, was positioned on May 3, 1873. Mr. Overman had helped the Deacons raise the $468.00 which it cost. As no other bell is mentioned, it is supposed that this is the bell still in the steeple.

For several years there had been a movement to organize another Presbyterian Church. The congregation had outgrown the building again. With 40 charter members the Second Presbyterian Church was formally organized on October 22, 1873. At that time the original church became known as the First Presbyterian Church.

On July 29, 1876, a contract for building a manse was let. Mr. Moss and Mr. Galloway did the brick work and Mr. Rudisill the woodwork. The building was completed in December. Of stucco, it contained eight rooms beside the kitchen, servants room and pantry.

The house was of modern style, a model of convenience and comfort. The kitchen was connected to the house and water was within easy reach.

The next year the water was declared unfit, but the trouble was found in the well walls and corrected. At that time a new furnance was installed in the house.

The manse was used for some years until a new manse was purchased and the old one used for office buildings. In 1960 it was torn down to make way for the new Office-Educational Building.

By 1879 repairs had to be made to the church both inside and out. The Charlotte Observer of August 24 had an article which is interesting in that regard:

> "There will be no preaching at the First Presbyterian Church today. ...From this time till the work of repairing the the church is completed, services will be conducted in the lecture room. The scaffolding is being put up in the church preparatory to the work of plastering and frescoing the inside of the building, which is to commence shortly. Yesterday the new iron roofing arrived, and it will be put up as soon as the weather settles. This roofing is costly, but it is the most substantial know, and the primary consideration in the improvements is that they shall be permanent, the committee felt that they would be fully justified in selecting it in perference to something less durable."

An article in The Charlotte Observer of October 18, 1879 is quite interesting. It gives many details of the work:

> "Not a day passes that there are not several scores of persons in the First Presbyterian Church to see the beautiful frescoing just completed by Messrs. Kreuger and Son. The building would not be recognized by the members of the congregation. No such frescoing has ever been done before in Charlotte, and we question if there is anything to equal it in the state.
>
> "The woodwork has been painted by Mr. C. A. Frazier to correspond with the colors in the frescoing, and work on the inside of the building has been finished...
>
> "New carpeting has been purchased and will be put down between the seats as well as in the aisles. The entire cost of the improvements, including iron roofing, will not fall far short of $2,000.00, and no debt will be incurred to defray the expenses."

The outside of the building was also painted. The color was described as, "something like limestone." The steeple was painted at the same time. The outside painting was not complete, but the first service in the newly decorated church was held on November 2, 1879.In 1880 the deacons ordered the removal of the pew doors. They also decided that the pews should be revarnished, but that they would not pay more than 10¢ a pew for the work. (There is no notation as to whether they were successful in getting the work done at that

price. We wonder!).

The hardest wind storm ever experienced in Charlotte to that date hit on Sunday afternoon, May 15, 1881. Much damage was done. People who were out thought they saw the steeple of the church sway between one and two feet. However, the deacons had it checked and thought there was, "no displacement of timber or any indication that would leave them to think it was unsafe."

The Daily Journal of April 12, 1883 carried the following:

> "The congregation of the First Presbyterian Church have (sic) decided to have the roof and spire newly painted, and have given the contract to Mr. C. W. Wynn, who is already at work on the roof. Mr. Wynn states that he will paint the steeple from top to bottom and will use no scaffolding...He says he will climb to the top and begin painting downward."

Evidently something happened to change the plans. Miss Madeline Orr says that the Deacons held a number of meetings in March and April to discuss what to do about the spire. Finally they asked Mr. J. Asbury to select two or three competent mechanics to examine it and report. They received the report on April 14. Messrs. F. W. Ahrens, S. J. Asbury, J. Asbury and R. N. Grimes all stated it was unsafe. The deacons decided to have it removed. Some of the church members thought this action was hasty, but on April 27 the Deacons ordered their resolutions carried out at once. This was probably a wise decision as the controversy over its safeness had been going on for a number of years.

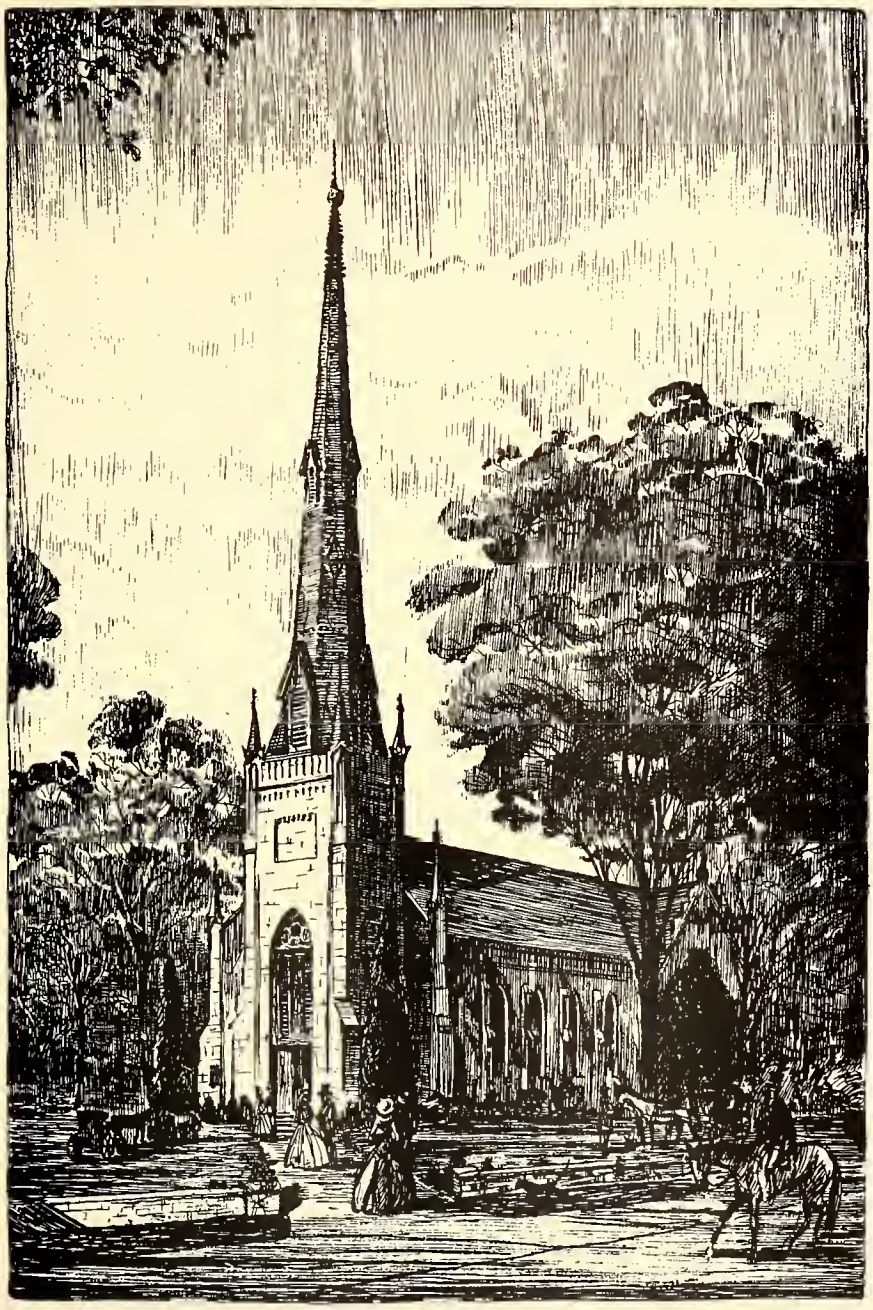
The Daily Journal-Observer of May 5, 1883 had the following:

> "The steeple of the First Presbyterian Church disappeared yesterday. It was sawn off in two sections (30 feet from the top). The rope, reaching way out across Trade Street was drawn taut by a long string of colored men, who pulled for half an hour before the tall mass toppled over and came to the ground with a thundering crash."

The same paper noted on May 7 that Col. L. A. Blackwelder, the sexton, had had everything cleaned up and "in neat order."

The Charlotte Observer of November 10, 1883 gives an excellent description of the steeple to be erected. The article was copied verbatim in The North Carolina Presbyterian of November 14.

> "The architect employed by the building committee of the First Presbyterian Church of Charlotte has completed his drawings for the new steeple, and the design has been accepted. Beyond all doubt it will be the handomest steeple in the South. The old steeple was 160 feet high but the new one is to be 185 feet, 25 feet higher than the old one. It is to have windows all the way to the top, and is to be covered with slate, which will be capped with galvanized iron ornaments. The architect's plans call for tapered timbers 40 feet long, and these will have to be procured in Wilmington, as there are no saw mills in this section of the State capable of furnishing such timber. The work of building



FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina
The second building — 1857
with rebuilt spire of 1883

the steeple will not be commenced until next spring."

A note in Miss Madeline Orr's HISTORY added later and written in ink, states that in the fall of 1963 engineers made an accurate measurement of the steeple and found it to be 164.5 feet above ground level.

The Deacons, on December 10 appointed Mr. R. M. Miller and Mr. S. P. Alexander to get subscriptions for the new spire.

The Charlotte Observer of May 18, 1884:

"Work on the steeple of the First Presbyterian Church was commenced last week, will not interfere with the services today...The bell has been taken down and its notes willbe missed, but worshippers will attend at the usual hours."

An interesting account appeared in The Charlotte Observer of June 27, 1884:

"The talk on the streets yesterday was all about the feat of two small boys who took advantage of the temporary absence of workmen and climbed to the top of the new steeple of the First Presbyterian Church. From the top of the spire a long, round wooden pole projects upwards about 15 feet above the scaffolding, and the two boys amused themselves in climbing this pole, the height of which is 185 feet. One of the boys slipped when half way up the pole, and came down to the scaffolding, but the other climbed to the very top,

hooked his chin over the pole, and waved his hand triumphantly. They made the descent in safety." (The article fails to say whether they were able to sit down and eat their supper!)

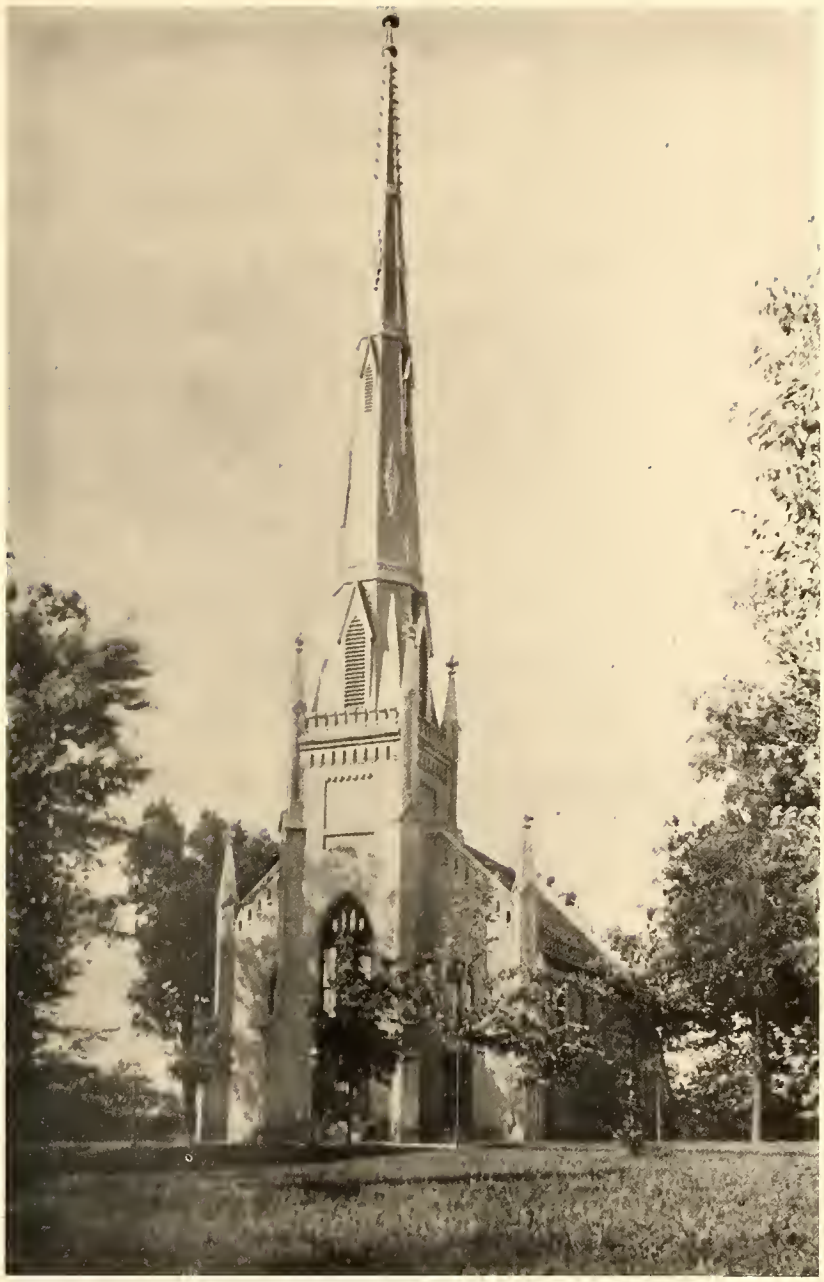
The Charlotte Observer of Sunday, June 29, 1884 has the following of interest:

"The Steeple Measured

The finial to the spire of the First Presbyterian Church was placed in position yesterday afternoon and many admiring eyes were turned to it. A measurement of the steeple was taken when the finial was put in place and the actual height of the structure from ground to top was found to be two hundred and three feet and two and a half inches. The top work of the steeple is rich gold gilt and makes a beautiful effect. Below the gilt, the steeple will be finished with galvanized iron crochet work for a short distance and thence down to the foundation its covering will be solid slate. There will be no paint whatever about the steeple, and when completed, as it will be in a few days, a handsomer piece of architectural work cannot be found in the South."

The Charlotte Observer of July 18, 1884 also adds to the description of the spire:

"The steeple to the First Presbyterian Church is



FIRST PRESBYTERIAN CHURCH
1888

nearing completion...and the handiwork of the architect is the admiration of all...It is a little over two hundred feet high but the height is nothing compared with its real artistic beauty. The shape of the finial is something entirely new in this country, and the golden globes add very much to its beauty. It is said by the workmen who constructed it that the Blue Ridge, on a clear day, could be distinctly seen from its highest point, and one claimed that the Peaks of Otter of Virginia could be seen by the naked eye. This local scribe is perfectly willing to take the testimony of the workmen...as he never expects to go up there to see..."

This compiler is also perfectly willing to take the word of the workmen, who incidently must have had very good eyesight and to have known their geography.

In Mrs. Fore's Scrapbook is a letter from Mr. Will Ward, Church Treasurer, dated June 28, 1937, to the effect that when the steeple was repaired in March 1937 the contract was let to V. E. Knudtson of Wisconsin, when the topmost ornament or ball was taken down nailed to the "king pole" or wooden support inside the metal work was a heavy piece of building paper on which was written:

Carpenter Boss

Jesse Evans

Foreman

Hampton Russell

Iron work by

Henry Lutz

dated June 28, 1884

Painted on the inside of the ornament was

Henry Lutz

May 20, 1884

Although the paper had been there for fifty-three years, both paper and writing were well preserved.

By 1894 the congregation had again outgrown the building. It was felt that a Sunday School room and other quarters were needed. The first definite step toward such an addition is shown in the Deacons Minutes for January 8, 1894 when they authorized the payment to Mr. R. M. Miller of the bill of $35.00 which he had paid the architect, Mr. S. Munch, for a "pencil sketch of design for proposed addition."

These plans were on display leter at Mr. W. S. Alexander's as announced in The Charlotte Observer on March 27, 1894. In several later newspaper items the architect is simply called "Mr. Munch." No further information is given regarding him. He arrived in Charlotte to consult with the building committee early in April and left on May 15, also according to the newspaper, but where he was from is not stated.

He submitted several plans after consulting with the committee and the last set of plans were adopted. Mr. Hook also submitted plans but those of Mr. Munch were chosen.

A resolution was passed by the Session on March 12, 1894 as

follows:

> "Resolved that it is the opinion of the Session that some steps be taken toward improvement of our church building, and a joint meeting of the elders and deacons be convened at an early date to consider this subject."

The joint meeting was held soon thereafter and a committee of two elders, two deacons and three members of the congregation were appointed. These were: Mr. R. M. Miller, Chairman, Thomas Grier, J. C. Burroughs, J. R. Holland, Georg E. Wilson and Fred Oliver. (Another list names Mr. E. D. Latta, also). Also appointed to the committee was Dr. George W. Graham. Interestingly enough, Dr. Graham was not a member of the church, he was a Baptist, but attended services at First Presbyterian. He was in the process of building a new home and had a very fine builder whom he recommended to the committee. This builder, Mr. John Hill, was chosen by the committee to build the church. Dr. Graham was the grandfather of E. B., Jr., Tom, William and Bob Graham.

A congregational meeting was held on March 25, 1894 at which the proposed plans were approved, at an estimated cost of $10,000.00.

The Charlotte Observer of April 15, 1894 announced the decision and gave details of the proposed building:

> "...the addition to the church is made on the east side. It consists of a Sunday School room, an infant class room, ladies parlor in the rear, library and study. On the second or balcony floor are class rooms.

> The main building, the present church, lengthened by the addition of 15 or 20 feet in the rear. The galleries will be taken down, and the choir placed as is in all modern churches, just in rear of the pulpit. The improvements will cost possibly $18,000. Work will be commenced as soon as the complete plan can be prepared.
>
> "...The bulk of the members and the majority of the building committee seem to be in favor of making a permanent improvement in which the front of the church will be preserved, the rear extended and a wing built. ..."

On June 7, 1894, the first brick of the new addition was laid and the foundation of the tower was begun.

The cornerstone of the new addition was to have been laid on July 17, 1894 and had been announced for that date. Quite a crowd gathered for the event, but due to rain, it had to be postponed until the next day.

The Charlotte Observer of July 19, 1894 had quite a detailed account of the event. Dr. Preston, pastor of the church presided. On a large platform erected for the occasion were seated: the ministers of the city, the elders and deacons of the church, the choir, Mrs. "Stonewall" Jackson, and her grandson, Master Jackson Christian; Mr. James P. Irwin and grandson, Master Irwin Graham. A large crowd was gathered on the east side of the church.

Dr. Preston made a short address in which he said:

"...Charlotte is fast becoming recognized as one of the most historic cities in the United States. It is the point to which tourists and historians turn their eyes; and of all the historic places in Charlotte this ground on which we stand is the most historic. It was this ground where those men who gave impetus to American liberty and history stood. The ground we have record of as being used as a meeting place as far back as 1820, and possibly further. In that year a house stood here which was used as a meeting house.

"...We lay this stone in full hope that the Grace of God will still be with us, and that true piety may characterize our dealings."

Mr. Robert Morrison Miller, Chairman of the Building Committee, then put the cornerstone in place and the audience rose to witness the event.

The Bible was then placed in the cornerstone by Jackson Christian and the Confession of Faith by Irwin Graham. Both of these boys were great-grandsons of Dr. Morrison.

Col. J. E. Brown placed the other articles: photographs of Dr. Morrison, Dr. A. W. Miller, Rev. Alexander Sinclair, Dr. Edward Mack and Dr. John A. Preston. Then came a pamphlet on "Home Missions" by the Rev. McIlwaine. The address of the Honorable William A. Graham on the Mecklenburg Declaration of Independence of May 20, 1775, deliv-

ered at the Centennial Celebration in 1875; Dr. George W. Graham's and Professor Alexander Graham's papers on the same subject; a copy of The Charlotte News of July 18, 1894: a copy of The Charlotte Observer containing accounts of the action of the church in regard to the improvements; other city newspapers and a copy of the Observer containing a memorial of Dr. Miller and an account of his funeral.

The exercises closed with prayer by Dr. Preston as Dr. Eben N. Hutchison, Mr. George E. Wilson and Capt. R. F. Cochrane, Officers of the church placed their hands on the stone. The benediction was pronounced by "our beloved Mr. Todd." (Rev. C. E. Todd, pastor ARP Church).

It is not mentioned in this account, but in an earlier one which announced the coming event, two of the items mentioned which were to be placed were: a Directory of the Church and a history of same written by Elder Joseph Harvey Wilson. Mr. Wilson, born in 1812 was a young man and a lawyer when the church was organized in 1832. He was also one of the Trustees of the church to whom the property was deeded "in trust for the Presbyterians" by John Irwin in 1841. Mr. Wilson, who died in 1884, would have been well acquainted with the history of the church from its inception as a town church and therefore well qualified to write such a history.

The congregation had been invited to worship with the Second Church during the rebuilding, but it was decided that would crowd that church too much. The auditorium of the Y.M.C.A., at that time on South Tryon Street between 3rd and 4th streets, was rented at $22.00 a month and services held there, the first one on September

9, 1894. The organ was removed from the church early in August by Mr. J. W. Brown of Andrews Music House. This was the first step toward the remodeling.

According to an article in the Charlotte Observer of August 17, 1894, the pews were taken out of the church about that time. They were divided between Mt. Holly and Elkin churches. Mt. Holly paid a nominal sum for them, but the old pulpit was given to them. Those going to Elkin were a gift. Mr. R. M. Miller, according to the newspaper, supervised the moving and shipping.

Another item of interest in connection with the pews appears in the Sessional records of November 9, 1894: "Motion made and carried that the church donate to Mt. Holly Presbyterian Church the old pews which were sold them sometime ago. The Secretary was instructed to notify them."

Mrs. Fore, in her Scrapbook has preserved a most interesting note as to the arrangement of the pews in the church. A letter dated 1868 from Mrs. Robert Burwell to Mrs. Sam Grier, mother of Mrs. C. N. G. Butte says: "The pews in the church have been altered, I can hardly describe it to you, but instead of two rows in the middle, there are four with an aisle down the middle..."

This describes the arrangement of the pews in the 1857 church and the later arrangement. In the 1894-95 church the pews were changed to make two long rows with an aisle in the center and down both sides as they are now.

From the earliest records we find that the pews were sold and the money used at least in part to finance the building costs. This

was continued until December 1873 when the Second Presbyterian Church had been organized and the pews became free. The Christian Observer of January 28, 1874 stated: "The pews of the First Presbyterian Church in Charlotte are now, as they ought to be, free; strangers need not fear to intrude."

As late as 1916 and 1917 the newspaper notices of church services for First Church stated "seats free."

In the foyer there are two framed original deeds to pews. One to Mrs. V.W. Alexander dated March 16, 1859, cost $100.00. The other to Mr. R. M. Miller dated October 8, 1868, cost $50.00.

According to a letter to Mrs. Fore in 1932 from Mr. Harold W. Lowrie of Denver, Colorado, son of Mr. Patrick Johnston Lowrie who was a Deacon in First Church and died in 1862 during the War Between the States, he had the deed to his father's pew. After his death his widow gave permission to the Deacons to allow anyone they saw fit to use the pew. This was the pew which Mrs. "Stonewall" Jackson sat in and Mr. Lowrie said the last time he was in Charlotte and sat in the pew it was with Mrs. Jackson a short time before her death.

When the sanctuary was examined by Mr. Hill and other competent persons it was found to be unsafe. The side wall next to Church Street was warped to such an extent to be dangerous. In addition, when the galleries were removed it was found that the side walls above the galleries were much thinner than those below. The side walls were not strong enough to support the roof and some of the timbers that had supported the roof were decayed.

Thus it was necessary to tear down the walls with the exception of the front and new walls built on the foundation of the old, and a new roof was added. Only the entrance and the spire remain, the entrance intact from the 1857 building and the spire that was rebuilt in 1883-84.

The work proved a much larger undertaking than at first planned. A detailed report was made at the conclusion of the work by the Building Committe to the Session.

During construction it was discovered that the steeple, even with the rebuilding in 1883-84, was not as safe as it should have been. Bricks which supported the main wall were found to be crumbling and heavy timbers had to be drawn up and used to reinforce it.

In The Charlotte Observer of January 27, 1895, the following appeared:

> "The internal and external architecture of the new Presbyterian Church...is very pleasing to the eye. The wing is nearly completed...There has been some idea of taking the benches from the auditorium and putting them in the Sunday School room...and it is to be hoped the congregation will have the patience to wait until the new benches arrive...The hanging gallery is an attractive feature of the Sunday School room. It is suspended from the ceiling with five iron rods, and is being partitioned off into nine or ten class rooms. These partitions can be raised during meetings of the classes, and afterward lowered,

throwing the room again into one. The Library is small but amply sufficient...the windows are of a very pretty stained glass. They are hung with chains, which prove to be superior to any rope work. The thoughtfulness of the contractor took a practical turn when he provided stationary iron ladders in every direction over the slate roofing, so that any part of it can be reached easily, and any gutter cleared of snow or any other obstruction in a few minutes."

The general appearance of the sanctuary was kept and the floor plan essentially the same as in the older church, with the extension at the back of the church, including the north transept and the choir being moved from the back to the front. A balcony was added at the rear. The woodwork was all of oak and the floor was entirely covered with velvet carpeting.

An article in The Charlotte Observer of February 19, 1895 described the opening of the church for services on Sunday 17. On that day the church bell was heard for the first time in many months. The new Sunday School room was opened on that day. Reversible pews had been placed the day before. They were used later for Sunday School. Also chairs had been added so that as many as 450 people could be seated. The pulpit had been placed in front of the Ladies Parlor so that those in that room could see and hear. So the congregation was back at home for the first time since August, 1894.

On March 2, 1895 an article appeared in the Observer which is of interest:

"The little house in the First Presbyterian church

yard, known as the 'session house,' which has stood just to the rear of the church for a generation or more, was yesterday moved by Mr. J. P. Carr. The house was sold and Mr. Carr employed to move it. There is to be a clean sweep across the church yard, in rear as well in front."

According to an article in The North Carolina Presbyterian of March 7, 1895, the windows were nearly all in place. They were of fine cathedral glass with blue as the predominant color.

In the same issue of the paper was the following regarding the organ:

"The big organ which is still in the Y.M.C.A. Hall will be moved to the church in a couple of weeks. It is to be repaired and put in first class order. There are few sweeter-toned instruments."

About this time Mrs. Brockenbrough started a fund to purchase a new organ, but evidently nothing came of it and the plans to repair the old one were carried forward.

On March 9, 1895, Mr. L. B. DeQuentine, an interior decorator and frescoer, arrived in Charlotte to begin work on the walls of the church. He was a native of Florence, Italy.

The Charlotte Observer of March 23, 1895 said the new pews for the sanctuary were received the day before. They were to be unpacked on Monday. They arrived by Seaboard Air Line Railway.

There is some confusion about the chandeliers. A compilation of interesting dates in connection with the church gives 1892 as the

date they were purchased. However, newspaper articles seem to indicate that they were bought for the new sanctuary in the rebuilding of 1894-95.

There is a record in the Deacons' Minutes of December 5, 1892 that the Committee on Church Property had decided there was a need for "an increase of burners for lighting the church."

Capt. Cochran submitted a bill from the Charlotte Gas Co. for nine additional burners, with lowering of present brackets, which the Gas Co. proposes to put in for $36.00. The work was ordered to be done.

The Charlotte Observer of April 23, 1895, at the time of the dedication of the church says that Dr. George W. Graham must be given credit for the chandeliers. He was a member of the building committee and ordered them through Mr. E. D. Latta, who was able to get them at a discount, thus saving about $1,000.00.

An earlier article in the same paper on March 22, 1895 reads:

> "The D. A. Tompkins Co. has the contract for wiring the First Presbyterian Church. Mr. O. F. Asbury will do the work. There will be 108 lights on the chandeliers."

That there are 108 lights on the chandeliers is corraborated by a prominent member of the church who as a boy seemed to have spent many hours of his young life counting them during the church service. He said there are, "twelve on the bottom, twenty-four on the next row. That the middle one has a light out and one socket gone, so there are only ten there. One used to blink in the front chandelier for years. It was like an old friend winking at you."

FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina
from History of Mecklenburg County
by D. A. Tompkins, Volume 1

An article in The Charlotte Observer of April 4, 1895 is also informative in this connection:

> "The odds and ends of finishing are being gotten together in the First Presbyterian Church and unless something very unexpected happens the church will be fully ready for occupancy Sunday week. Mr. O. F. Asbury of the D. A. Tompkins Co who wired and lighted the building, began yesterday hanging the chandeliers. They are exceedingly handsome. The pulpit furniture, crimson plush and oak has been in safekeeping some weeks at the Mutual and Farmers Bank. The choir curtain is to be red plush, also two screens on either side of the organ, which will add to its size and appearance. The first service to be held in the church will be a communion service Easter Sunday.
>
> The church is to be one of the most brilliantly lighted to be found anywhere. Three magnificent chandeliers will depend (sic) from the ceiling each having 72 burners. Besides these there will be 48 side or bracket lights. The old church had only 39 lights in all. One of the chandeliers has been hung. It was lighted up last night. The effect was beautiful."

Whether or not some of the lights were gas and some electric does not appear clearly in the records. That some were wired does

indicate that at least 108 of them were electric.

There was at one time a crank at the back of the church which was used to lower the chandeliers. At the present time they do not lower having been made stationary some years ago.

On examination the lights in the sanctuary still have the gas burners in the top rows and electric lights in the lower ones.

The chandeliers have 36 upturned brackets which were probably gas and 36 downturned brackets which were evidently electric. That would make the "72 burners" referred to in the above article.

The upturned brackets are still not electrified at this date, 1973.

There is also an item in the Sessional Records of August 12, 1895, "On motion the Committee on Church Property were duly authorized to make contract with the Gas and Electric Light Companies for lighting the church building."

The new building which had been scheduled for opening on Easter Sunday, April 14, 1895, was evidently not ready. The first services were held on April 21 instead. The morning service was a dedicatory service and the evening service a "Jubilee" service. The church was filled to capacity at both services.

Dr. Preston, the pastor, presided at both services. An article in The Charlotte Observer of April 23 gives a detailed account of the services. The dedicatory service was described in the article as, "...a moment of exquisite joy to the people of First Church."

Dr. Preston's text for the morning service was from Ezra 3:12 and Haggai 2:9; "Memories of the Old Church and Hope for the New."

Included in his sermon was:

> "...this building furnishes the parable I want. This building stands on the old foundation. We dug no new foundation. The man who stood before you for a quarter of a century, preached all there was to preach. ...I would this man of God could have been here today. ...This mute tablet to my right can speak to you, but a better monument to him you can erect by believing in what he taught. Stand squarely on the Bible...we reared this church distinctly as a Presbyterian Church...There was never a time when a living church was more needed than in this year of our Lord 1895."

The minister to whom he referred was Dr. A. W. Miller. The plaque had been moved from the vestibule to the side of the pulpit where it remains.

At the night service, the pulpit was occupied by Dr. Preston, Dr. J. H. Boyd, pastor of Second Church, the Rev. W. D. White, pastor of Graham Street Church and the Rev. J. L. Williamson, pastor of Sugar Creek Church. Sugar Creek Church was the mother church of all those represented there.

On November 17, 1895 the Building Committee returned the church to the congregation. The total cost, including improvements to the manse and a fence around the property, amounted to $31,502.00. The first estimate of needed work had been set at $10,000.00.

The entire Building Committee, but especially Mr. R. M. Miller,

chairman, was untiring in efforts to see that everything was done to perfection. Dr. Preston, at the dedication of the building said, "The chairman of the Committee gave a year of his business life to the work." He was constantly on the grounds consulting with the builders and giving of his wide knowledge to the venture.

Dr. Preston also said concerning Mr. John Hill, an Englishman, "The chief builder too is an earnest Christian and the men he employed, the kind one should like to have at work on the church." (Mr. Hill in later years went to Montreat to superintend the buildings there).

In January 1899 the elders and deacons of First Church decided a new organ was needed. A committee composed of: Mr. A. G. Brenizer, R. E. Cochrane, George E. Wilson, F. H. Andrews and H. H. Orr was appointed.

The decision was made by the congregation on March 5 to purchase a new instrument and give the old one to the Westminster Church which had been organized in Dilworth.

The old organ was last used in the church around the early part of July and the new one first used on Sunday, August 6, 1899.

The Charlotte Observer of August 6, had the following:

> "The last pipe was declared in tune and tone yesterday afternoon and the organ turned over to the committee. The instrument is of Votey make. It was manufactured at the company's Detroit works and was erected in the church by Mr. A. W. Fiegel, one of their special builders

and tuners. There are two manuals, 22 stops and 1300 speaking pipes. It has pneumatic action and the Roosevelt wind chest, which allows an individual valve to every pipe. The organ stands 25 feet high. It completely fills the organ loft in height, depth and width. The case is oak, which corresponds with the wood of the church...The instrument cost $4,500.00. The organ will be handled by Mr. Joseph Craighill, Lynchburg, Va., who is a professional organist. The choir today will consist of Miss Lizzie Scott, Miss Grace Cochrane, Miss Janie Keesler, Messrs. E. L. Martin, Walter Scott and B. J. Summerow."

The story was told in the Observer of August 22 about Dr. George W. Graham meeting Dr. J. W. Stagg, pastor of Second Church, in New York. Dr. Stagg was on his way to Europe. When Dr. Graham asked how long he would be gone, Dr. Stagg replied, "Until the following question has been decided: 'Which church in Charlotte has the finest organ, the First or Second Presbyterian?' "

The organ was for years run by water power. The church members coming to church from Fourth Ward on Church Street had no trouble knowing whether they were on time or not. If the organist had begun the Prelude, water was gushing down Church Street by the cemetery filling the gutter.

On September 6, 1915 the Session decided to call a joint meeting of the elders and deacons for Monday night the 13th to consider re-

modeling and enlarging the Sunday School.

Also on October 11, the Deacons reported the necessity of repairing the scaling walls in the sanctuary and the gutters.

The Session called a congregational meeting for April 16, 1916 to hear a report of the committee on the enlargement and renovation of the church.

Before the congregational meeting the Session received a report that Mr. J. C. Burroughs was contributing $20,000.00 toward the proposed addition and renovation. The total cost had been estimated at $30,000.00.

A permanent Building Committee was appointed on April 19 by the Session. This Committee was composed of : Mr. W. S. Alexander, Holmes Blair, John M. Scott, J. G. Robertson, W. M. Wilcox, J. W. McClung and E. D. Latta. Mr. Latta declined the appointment and Mr. J. A. Fore was appointed in his place on April 24.

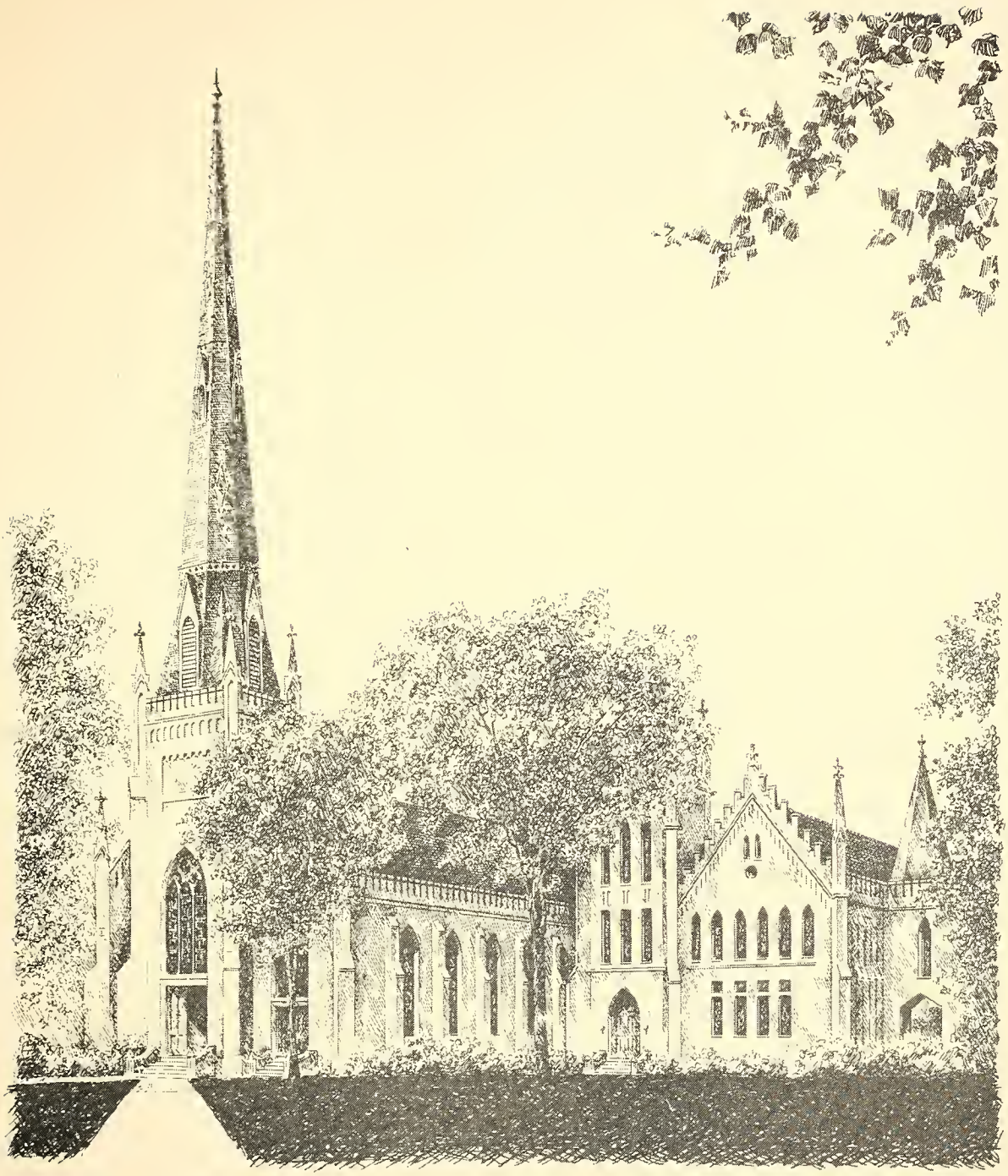
The congregation approved the plans and agreed to raise the additional $10,000.00 to $15,000.00 that would be needed.

The contract was awarded and in November it was reported that satisfactory progress was being made on the Sunday School Building.

A notation of December 11, 1916 states that the cost of Architect Hook's preliminary plans were approved to be paid in the amount of $300.00.

The Financial Report of the Church for the year ending March 31, 1917 includes $900.00 f9r Architect's Drawings and plans and $10,897.00 paid to Blythe and Isenhour Construction Co.

On July 15, 1917 the Session ordered a congregational meeting to announce that additional funds were needed for the Sunday School



FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina

the third building of 1895 including
the Burroughs building of 1916-1917

Building. The total cost was $34,057.00.

This addition sometimes called the "Burroughs' Building" consists of the part of the building just back of the foyer and chapel on the first floor and space back of the room under the chapel on the ground floor, also space behind rooms over the chapel.

In appreciation of his gift the congregation gave a memorial window honoring Mr. Burroughs. It is located in the stairwell at the rear of the building at the Fifth Street entrance. A description of the window is given in the section on the memorial windows.

In July 1943 the Men of the Church appointed a committee to study the work of the church and make recommendations for enlarging the building to take care of the needs. The committee consisted of: J. N. Stribling, Chairman, C. P. Street, H. S. Strawn, J. W. McLaney and Mrs. E. J. Sifford.

After much prayer and study a congregational meeting was called Sunday, May 12, 1946. At this meeting a Building Committee was appointed and authorized to expend the necessary funds for the preparation of sketches, etc. This committee was: R. S. Abernathy, Jr., Dr. W. Z. Bradford, J. Philo Caldwell, A. L. McArthur, Jr., J. W. McLaney, C. P. Street and J. G. Todd. Later Mr. McArthur was chosen by the committee to be the chairman. In 1948 when Mr. McArthur moved to Greensboro, J. Philo Caldwell was chosen chairman. He served until June 11, 1950 when C. P. Street became chairman. Mr. R. H. Husband and T. P. Graham were later added to the committee. Dr. Charles E. S. Kraemer acted as an Ex-Offico member.

The Building Committee reported on its work to the congregation on June 6, 1948. At that time the committee recommended that the congregation authorize the new construction and remodeling. The estimated cost was $300,000.00. The congregation authorized the work and also the appointment of a Finance Committee to procure the funds necessary.

The Finance Committee, later elected by the officers of the church was composed of: Ivey W. Stewart, Chairman, E. McA. Currie, Mrs. B. S. Howell, W. Earle Kimbrell, Mrs. J. W. McLaney, Samuel W. Smith, and Dr. Thomas D. Sparrow.

On June 11, 1950 at a congregational meeting the Trustees of the church were directed and empowered to enter into a contract with the J. A. Jones Construction Co. in the amount of $249,000.00. The Finance Committee reported on hand in property, pledges and securities approximately $290,000.00. At this meeting the Building Committee reported the cost of the entire building project at an estimated $325,000.00.

Following the morning service on July 16, 1950 a ground breaking ceremony was held and work on the new building began. The steel necessary for the construction was unavailable and work had to be halted until January 1951. The work then started was completed in April 1952.

On Sunday afternoon, April 20, 1952 a brief ceremony was held in Fellowship Hall; then those present were invited to visit all parts of the new building and the remodeled old building.

The Building Committee made a report to the congregation in

April 1953 on the completed new building and the remodeling.

As was found in the 1894-95 construction, the work was far more extensive than at first anticipated. Structural defects and needed repairs were discovered in the course of construction. It was necessary to make extensive repairs to the structure supporting the roof of the sanctuary and also to the steeple. The conversion of the classrooms into a chapel also required structural changes not anticipated. The total cost of the work amounted to $329,991.76, an over-expenditure of the estimated amount by $4,191.76.

The Fellowship Hall, two stories high, provides for seating of about 450. A modern kitchen adjoins the room so that meals can be served. Approximately 300 can be served comfortably at one time.

An open court was left between the older Sunday School building and Fellowship Hall to provide for expansion of the sanctuary if ever needed.

Sunday School classrooms were built on the ground floor beneath Fellowship Hall for children's work.

The chapel, which seats about 150, is used for small weddings, funerals, Thursday Worship Services and other occasions for small groups.

Fellowship Hall was a gift to the church in memory of Miss Irene Harty, by her family. The Chapel, a gift in memory of Mr. Harvey Howell Orr and his wife, Sallie Summey Orr, was given by their children. Other rooms and furnishings were gifts and all are marked by plaques.

In June 1957 the congregation approved a proposal by the Deacons that $50,000.00 be raised to: pay off the indebtedness on the

manse, to air-condition, carpet, paint and improve the lighting in the Sanctuary.

This work was done and the air-conditioning was first used in the Sanctuary in June 1958.

The records show that in December, 1958, a bullet hole in the steeple had been repaired at a cost of less than $50.00.

In November 1959 it was found that repair work on the battlements around the steeple needed repairs. The G. G. Ray Co. estimated the cost at $2,500.00 and was awarded the contract on a cost plus basis. At the same time a contract was let to Mr. Lankford to paint Fellowship Hall at a cost of $754.00.

A notation dated January 10, 1960, states the gutter work had been completed at a cost of $2,078.19.

The second phase of the church expansion was entered into in 1959. On July 19 a congregational meeting was called.

The Moderator stated that the meeting was called for the purpose of approving a Building Committee authorized to select an architect, to make sketches, drawings and take bids on a proposed building that would include: additional needed educational space for the Sunday School, The church offices, offices for The Presbyterian Foundation, the Executive Secretary of Mecklenburg Presbytery, The Director of Christian Education for the Synod of North Carolina, and advised the congregation that both the Session and Diaconate had unanimously endorsed this project and that a member of the congregation had given $50,000.00 toward it.

The following resolution was adopted:

The First Presbyterian Church shall proceed with plans for the construction of a new building to provide additional educational and office space for this Church and certain stated agencies of the Church; that the congregation at this meeting elect a Building Committee with authority to employ an architect to prepare plans and secure bids for the approval of the congregation and a Finance Committee to develop plans and raise funds for financing this work.

The following Committees were approved:

BUILDING COMMITTEE

Jones Pharr, Chairman
C. P. Street
Philo Caldwell
C. C. McInnis
B. N. Andrews
F. W. DeMeritt
J. W. McLaney, Sr.
T. M. Mayfield Jr.
R. S. Abernethy (Ex-Off)
W. B. Bradford (Ex-Off)
Eddie E. Jones, Sr.

FINANCE COMMITTEE

Dr. W. B. Bradford, Chairman
James D. Howell, Jr., Secretary
Jones Y. Pharr (Ex-Off)
R. S. Abernethy (Ex-Off)
James H. Carson
J. Latimer McClintock, Jr.
W. Earle Kimbrell
M. H. Ridenhour, Jr.
J. Reid Shoemaker
Samuel W. Smith

McAlister Carson
Mrs. Stuart W. Cramer, Jr.
Gaston G. Gallaway
C. B. Graves
James W. Grey
Mrs. B. S. Howell
Philip F. Howerton
Mrs. Horace Johnston
Dr. Thomas D. Sparrow
Nat G. Speir
I. W. Stewart, Sr.
W. S. Tate
G. C. Thomas
Fred N. Thompson
Calvin T. Wells
James A. White
Charles R. Willard

The congregation voted its thanks to the donor of $50,000.00 though his name had not been announced.

Mr. Charles W. Connelly was chosen as the architect and on March 6, 1960 the Building Committee approved the 4th set of plans submitted by him. These plans were presented to the congregation and approved on July 10, 1960.

On July 31, 1960 at the congregational meeting the contract with F. N. Thompson, Inc. in the amount of $249,238.00 was approved on recommendation of the Building Committee.

Construction began soon thereafter and Mr. Jones Y. Pharr, Chairman of the Building Committee, reported on September 25, 1960 that the work was progressing. At that time an Interior Decorating Committee was appointed with Mr. Robert Glasgow, Chairman, Mrs. Howard Conway and Mrs. Freeman Jones.

Sunday, April 9, 1961 classes met in the new building for the first time. The building known as the Office-Educational Building houses on the first floor: the Session Room, four classrooms, the church library, The Presbyterian Center which includes the Office of

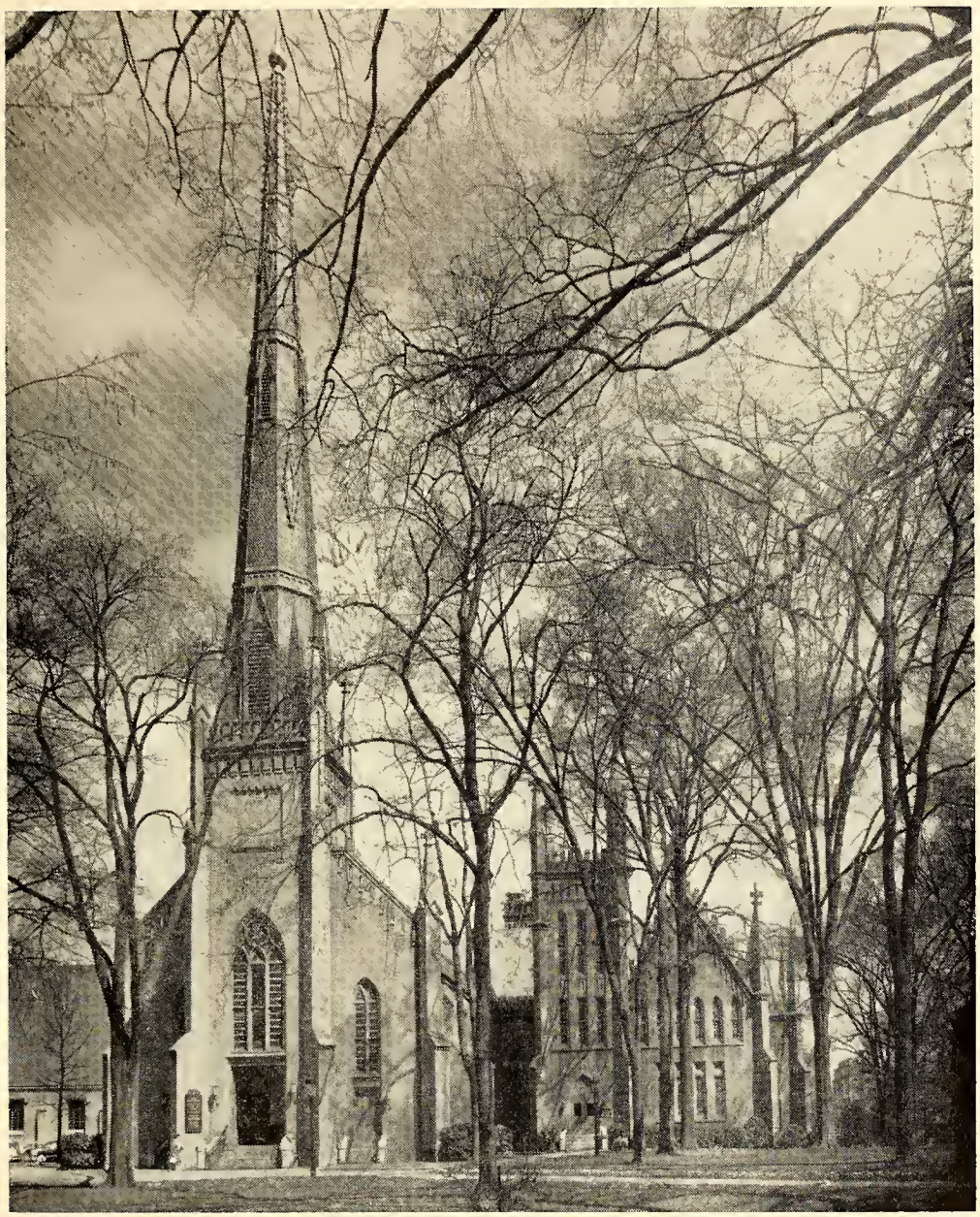
the Executive Secretary of Mecklenburg Presbytery, the Director of Christian Education of Synod of N. C., and the Presbytery Area Director of Christian Education. On the ground floor are Sunday School rooms. This building is connected to the Fellowship Hall.

A congregational meeting on April 9, 1961, the day the new building was opened, received the following report of the Capital Fund Financial Statement as of March 5 in connection with construction of the building.

Architect's fee	$ 14,181.72
F. N. Thompson, Inc.	249,238.00
Misc.	1,580.28
	$265,000.00
Furnishings	9,512.21
Repairs old S.S. building	20,000.00
	$294,512.21

A Memorial Committee for the new building was appointed on May 28, 1961 which was composed of Mr. J. N. Stribling, Mr. Thomas Graham and Mr. Morgan Speir. Also a resolution was passed thanking Mr. Speir and the committee for their excellent choice of furniture and furnishing for the Session Room.

In 1960 the pipe organ, purchased in 1899, "fell apart musically." The Moderator informed the Session on December 18 that the organ in the sanctuary was not usable. After months of deliberation



FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina

as to whether to buy a new one or have the old one rebuilt, it was decided on the latter. The Organ Committee was: Dr. Thomas D. Sparrow, Chairman, Mr. Philip F. Howerton and Mr. Samuel Smith, consulting with Mr. Henry Bridges, Organist and Choir Director.

The contract to rebuild the instrument was given to the Schlicker Organ Co. of Buffalo, N. Y. This was the same company that had built the organ for the chapel. The organ was dismantled prior to January 21, 1962 and shipped to the company. There, under the specifications of Mr. Herman Schlicker, it was completely rebuilt. The two main chests and some of the original pipes are there, but rebuilt. The leather covering the chests was replaced. Mr. Louis Rothenburger was the finisher.

While the organ was being rebuilt an electronic one was rented at a cost of about $100.00 a month.

It has been estimated that the work would take about two years to complete. That was correct, as it was January, 1964, before the organ was returned. The installation took about six weeks and was done by Mr. Waldermar Tiedman, originally from Germany, and Mr. Al Osiander of Bavaria, both with the Schlicker Co.

The organ, a Baroque style instrument, has 1,842 pipes, with pipes prepared for 603, 35 ranks and 28 stops.

The contract with the Schlicker Co. was made on February 15, 1961 at an estimated cost of $29,400.00. In 1963 additional work was authorized at $825.00 which made a total of $30,225.00 which was to be paid in several installments. Final payment was made March 8, 1964. The charges for shipping, electrical work, etc. was in addition to the above

total. The Deacons Minutes of May 10, 1964 report that a total of $31,703.26 had been paid for the church organ, completing all payments. An anonymous gift of $2,000.00 was received by the church toward the cost.

On November 6, 1966, a contract was let with the same company for completion of the organ, including a new blower, at a cost of $13,020.00.

The Organ Dedication Service was held February 16, 1964 at the Morning Service and a Dedication Program at 5:00 P. M. the same day. Mr. Henry Bridges, the church organist and choir director, had charge of both services.

The Choral Dedication included the Cantata No. 137, "Praise Him, the Lord, the Almighty," by Bach and the Hallelujah Chorus from the "Mount of Olives" by Beethoven. The soloists were: Mrs. Jackie Schrum, alto; Mrs. Patricia Parker, soprano; Mr. James Berry, bass, (guest soloist), and Mr. William Nunn, tenor. Mr. Bridges was the accompanist for the Cantata and Miss Jean Miller for the Hallelujah Chorus.

The following, by Mr. Henry Bridges, was carried in the program for these services.

> "An organ is a work of art and is the result of workmanship done largely by hand. The beauty of the instrument is an exprssion of the imagination and creativity of those who conceive it. The new instrument in our church uses from the old organ the main chests and some pipe work. These parts are completely rebuilt so that

the quality is that of new materials. The console, as well as much of the pipework is new.

"This instrument makes use of principles from the 'golden age' of organ building in the eighteenth century. The pipes are 'unnicked' and voiced on low wind pressure, giving a mild and pleasing tone. This gives a beautiful blend, even in exciting fortissimo climaxes. Incorporated in our organ are also innovations from the nineteenth and twentieth centuries which include the Voix Celeste and the swell box."

For five successive Thursdays beginning February 20, recitals were held in connection with the regular midweek worship services. Guest organists were: Dr. Richard Peek of Covenant Presbyterian; Mr. Walter Ball of Myers Park Methodist; Mr. Sebron Hood of Sardis Presbyterian and Mr. Robert Wolfersteig of First Presbyterian, Winston-Salem. Mr. Henry Bridges of First Presbyterian completed the series.

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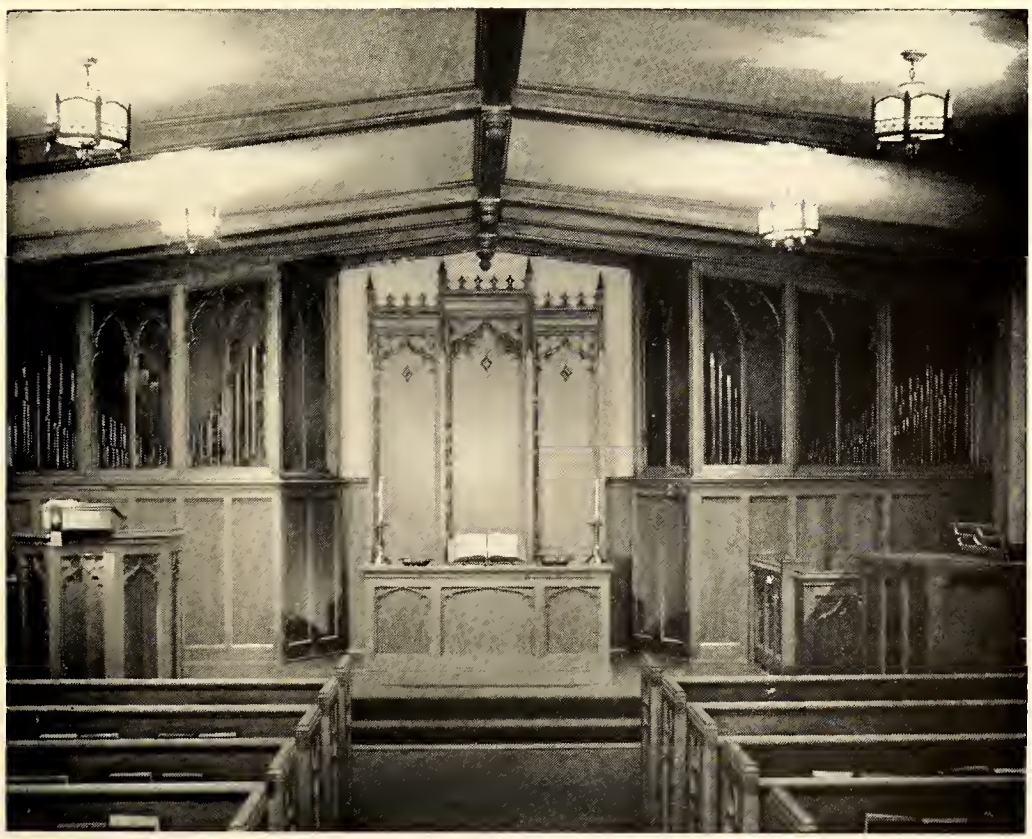
No significant changes have taken place in the buildings of old First Church in the past few years, but one cannot help but believe that those who established this church would be pleased that their work has borne much fruit.

The Sanctuary



The Chapel

FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina

THE CHAPEL *

Here in the very heart of this busy city, this place of quiet beauty is set apart inviting all to come in and worship and be still.

As you open the outside door to come into the chapel you find yourself in a small vestibule, or room of preparation. The simplicity and strength of the heavy oak paneling and the soft colors in the design of this entrance way are such that even before you enter the chapel itself you begin to get the message, "This is a place set apart." "The Lord is in His holy temple, let all the earth keep silence before Him." Psalm 95:6

Then through the dignified doors, which are never locked, which always swing outward, the worshiper comes into the chapel itself. At once the sense of reverence deepens. While the dimensions of the room are small, the distances seem much larger than they really are. The lines of the ceiling, the one open center aisle causing one to look forward and upward, remind the worshiper of the greatness and the power of God. The heavy oak of the doors, the paneling of the walls, and the sturdy Oak pews remind him of the eternal dependability of God.

The architect has created a compensating impression to suggest the sheltering care of God. To do this he has made the carpeted aisles warm and friendly, the colors of the room soft and light, an arched effect over the windows, the arches on the end of the pews and in the organ screen, and the overhead beams with their message of strength and security.

The lines of the chapel are so designed that the eyes of the worshiper focus at once on the communion table. The center aisle opens the pathway to this table of simple strength and beauty, placed here to remind all those who enter of Jesus Christ, who on the night before He died for our sins, stood beside a table in the upper room in Jerusalem to share the bread and wine of the last supper with His disciples, saying, "This do in remembrance of me, for as often as you eat this bread and drink this cup you do show the Lord's death till He come."

On the table rest the open Bible to remind us that the knowledge which we have of Christ is not mere speculation or conjecture, for here is the record inspired of God in its writing, preserved by His providence through the ages and given to us to give content to and fill with meaning our knowledge of Christ who is the word of God. This Bible was given by Mr. and Mrs. Fred H. Plexico.

On the table are the vessels of brass for flowers, and the brass candlesticks symbolizing the light which lighteth every man that cometh into the world, which the darkness can never overcome. To preserve the simplicity of the chapel, in addition to the candlesticks and the two arrangements of flowers that these brass vessels will contain, no other decoration are used. Brass is one of the most prominent metals used in the furnishings of the places of

* Written by Dr. Charles E. S. Kraemer and used with his permission

worship during Bible times. Since then its use has continued. The beautiful brass offering plates, lined with red velvet, remind us to be good stewards in sharing the blessings God has given us for the proclaiming of the Gospel in all the world. These plates were given in memory of Jasper Kennedy Hand by his wife and son.

On each side of the communion table, provision has been made for those who come to lead the assembled congregation in worship. On the right of the congregation, the choir and organist come to lead as the worshipers lift their voices in thankful praise to God. To the left of the congregation, stands the pulpit with the pulpit Bible, where the preacher stands to proclain the word of God to men. The Bible is marked by a ribbon scarlet incolor to symbolize the blood of Christ shed for our sins embroidered with the emblem IHS, the first three letters of the Greek word for Jesus. This Bible was given by James Archibald Stokes, Jr., Robert Foyle Stokes and William Cashwell Stokes in memory of their father, James Archibald Stokes.

Behind the table, to stress the fact that it is a table of communion and not an altar, and to remind us of the priesthood of all believers, are the chairs where the minister and elders sit at the time of communion.

THE STAINED GLASS WINDOWS

IN THE

FIRST PRESBYTERIAN CHURCH

INTRODUCTION

No one knows when man first made glass, but some, known to have been made prior to 3400 B. C., has been found in Egypt. The Egyptians made many things of glass. They also produced a Nile blue color in glass that has never been surpassed. In both Athens and Rome glass, clear and colored, was used extensively.

Stained glass windows are first mentioned in the writings of Greek and Latin authors in the 4th and 5th centuries.

The earliest known fragments with figures date from the 1000's. Stained glass windows with figures are called murals. The Cathedral in Augsbury, Germany, has five larger-than-life-size figures of the Prophets made about 1100-1130. These are the oldest windows known to be in the original settings. The Cathedral of Chartes, France, has a stained glass window in the west front made about 1150.

Stained glass windows were widely used in France in the cathedrals built in the Gothic style of architecture. The flying buttresses took the weight off the side walls thus they could hold large windows. The English and Germans used the same style, but it was rarely used in Italy where paintings and sculptures were widely used in place of large windows.

The churches were Bible picture books in an age when the common man could not read. Stained glass windows not only let in light, but told the story of man's salvation.

In the early windows few colors were used, but later artisans discovered methods of producting a wider variety of colors, even flesh

tones and perspective.

Colonial America had few stained glass windows in the churches. Glass was expensive and had to be imported. Although stained glass had fallen into disrepute for a long period of time the art was gradually revived in the 1800's. Louis Comfort Tiffany of New York was a leader in the revival. He was followed by many others.

There are many outstanding examples of stained glass windows in the United States today, notably in the Cathedral of St. John the Divine and St. Patrick's in New York City.

Marc Chagall's twelve windows showing the twelve tribes of Israel are examples of modern stained glass art. They are in the synagogue of the Hadassah-Hebrew University Medical Center in Jerusalem.

The First Presbyterian Church has a number of stained glass windows (murals) that are considered by many as some of the most beautiful they have ever seen. The windows are in the Sanctuary, the Chapel and the Burroughs window on the stairwell at the rear of the old Educational Building. These include the Burroughs, McAden and Overman windows said to be Tiffany windows though there is no marking in the windows to indicate this.

Louis Comfort Tiffany (1848-1933) the founder of the Tiffany Stained Glass Co. was the son of Charles Louis Tiffany, the well-known American jeweller. It is generally considered that he had more influence on the art of stained glass than anyone else during the last Victorian period.

For many years he experimented to get lighter, more colorful

shades for the glass. One of signs of a fine home of his day was a Tiffany window. The windows are collector's items today. There are hundreds of churches with Tiffany windows throughout the country.

Other American artisans created beautiful windows also. Tiffany once said, "...the best American colored windows are superior to the best medieval windows."

The first building erected in 1818-1823 had at least one stained glass window. Mr. William Tiddy, a deacon, bought the old building when a new one was being built in 1857 and used some of the materials to build his home. This house later belonged to Dr. H. M. Wilder who said that the stained glass window on the north side was out of the old church. This was corroborated by others.

There is no mention of stained glass windows in the second building, though there may have been some.

When the third building was under construction in 1895 a notation appeared in the North Carolina Presbyterian to the effect that the windows in the church were nearly all in place. Also it was said that they were, "of fine cathedral glass with the predominant color blue." No mention was made of the Overman window, but it is said to have been the only memorial one placed at that time.

The Sessional Minutes of July 9, 1906 read:

> "...Ordered that hereafter no memorial windows be placed in the church unless they are arranged on pivots so as to open from the top to bottom to ventilate the church. ...Ordered that the window recently taken out to make room for the Wilson

window be given to Seversville Church."

On October 8, 1906 the above was recinded and the following appears, "...Windows be arranged as to interfere as little as possible with proper ventilation of the church."

In May 1958 the Westminster Studios of St. Augustine, Fla. submitted a bid to fix the stained glass windows in the sanctuary for $1,672.00 and the rest of the church for $546.00. There is no record of the action on this bid.

The Deacons' Minutes of June 14, 1959 report that two windows in the sanctuary had been fixed, but others needed it. It is not stated who did the work.

On September 13, 1959 the bid from Westminster to repair the windows at $1596.00 was accepted. The repairs around the sills and sashes to be extra. In December it was reported the work was progressing and of an excellent quality.

The Sessional Minutes of January 24, 1960 take note of the storm windows being placed over the stained glass windows in the sanctuary and the Deacons were commended for their diligence.

Mr. Frank Hand took colored slides of the windows in 1960 to be used for insurance purposes. In January 1961 the appraised value of windows in the church was $47,000.00.

It was reported, according to the Deacon's Minutes of May 14, 1961, that the Westminster Studios would maintain the stained glass in the Sanctuary and other church buildings on a three year contract for $345.00. The report was approved and the contract signed prior to June 11.

BRENIZER MEMORIAL WINDOW

This window was made possible by a bequest by Dr. Addison Brenizer in memory of his father, Addison Gorgas Brenizer and his mother, Frances Gilmer Brenizer.

The committee in charge of securing the window was composed of: Mr. C. P. Street, Chairman, Dr. W. Z. Bradford, Mr. Joe Grier and Mr. Robert Glasgow. Dr. Stoffel acted as advisor to the committee.

The window, executed by the Willett Stained Glass Studios of Philadelphia, has as its theme "The Love of God." The central figure is Christ the Good Shepherd. At the top of the window is shown the prophet Hosea, prophet of the love of God. Below this is shown the Lamb and at the bottom the figure of David who taught us to sing of the Lord as our Shepherd. This description of the window was included in the bulletin of September 19, 1965.

Addison Gorgas Brenizer was born in Harrisburg, Pa. on January 19, 1839 the son of Joseph Addison Brenizer and Christine Gleim. After living in a number of different places and serving in the War Between the States he settled in Charlotte in 1867. He was associated with a number of different businesses before becoming the president of the Commercial National Bank in 1911.

Mr. Brenizer was married May 12, 1862 to Frances Gilmer born September 19, 1841 the daughter of the Hon. John Gilmer of Greensboro, N. C. They were the parents of six children, five of whom survived their parents: Mrs. R. A. Dunn, Mrs. William L. Burroughs, Dr. Gilmer Brenizer, Dr. Addison G. Brenizer and Mr. Chase Brenizer.

Mr. Brenizer was elected a Deacon in First Presbyterian Church

in 1882 and an Elder in November 1887.

Mrs. Brenizer died June 20, 1904 and Mr. Brenizer on April 15, 1918. His funeral was conducted in First Presbyerian Church by Dr. A. A. McGeachy, pastor of Second Presbyterian Church. His obituary in the Charlotte Observer of April 16, 1918 said, "...he was staunchly a Presbyterian, his life being plumb to the tenents of that faith."

BURROUGHS MEMORIAL WINDOW

Mr. John Craig Burroughs, a dedicated Christian and Elder of the First Presbyterian Church, in April 1916, gave $20,000.00 toward the addition to the Sunday School. The work was completed in 1917 at a cost of about $34,000.00. This addition was made possible largely through his generous gift.

In appreciation of this gift, the congregation gave a beautiful Tiffany window in his honor. The window is located on the stairway at the rear of the building on the Fifth Street side. It is between the first and second floors just beyond the Pattie Cole classroom. As this stairway is seldom used now, probably very few people see it.

The theme of the window is "Jesus Blessing the Children." The figures are vibrant and the colors brilliant. One can almost hear the words recorded in Matthew 19:14, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."

The theme was well chosen since the window is in the part of the building which served for many years as classrooms for the children of the Sunday School. The Child Development groups are now housed on the ground floor of the building.

Also in the window is depicted the open Bible and a lamp, signifying Jesus the Light of the World.

The inscription on the window reads:

"This window is erected to the glory of God, and in token of love and esteem of the congregation of this

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"This window is erected to the glory of God, and in token of love and esteem of the congregation of this

church for John C. Burroughs who, by his most generous contribution to the building fund, rendered possible the erection of this edifice for the Sunday School of this church."

Mr. Burroughs was a native of New Jersey. He was born July 21, 1825 and died March 14, 1918 in his 93rd year. He was buried in Elmwood Cemetery, beside his wife and two children.

He was a veteran of the War Between the States, serving from North Carolina. He was engaged in a number of different business enterprises, one of which was the insurance business with Mr. John Springs.

In 1858 Mr. Burroughs was elected a Deacon in First Church and in 1887 was made an Elder.

Mr. Burroughs was married to Miss Margaret Spratt of Steele Creek. They were the parents of two children: William Burroughs, who died at the age of twelve; and Carrie Burroughs. Carrie Burroughs was the first wife of Mr. W. H. Dula. Both Mrs. Burroughs and Mrs. Dula died a number of years before Mr. Burroughs.

By his will, Mr. Burroughs left $40,000.00 to Barium Springs; $40,000.00 to the Trustees of the General Assembly of the Presbyterian Church in the United States, for Foreign Missions; and $30,000.00 to the Synod of North Carolina for Home Missions.

JONES MEMORIAL WINDOWS

The stained glass windows above the front elevation at the entrance of the Church were placed there in memory of Mr. Edwin Epes Jones, Sr. They were a gift of Mrs. Jones, Mary Carson Jones Pease (Mrs. J. Norman Pease, Jr.), Freeman Jones and Edwin E. Jones, Jr.

Mr. Eddie Jones, as he was known, joined the First Presbyterian Church in 1910. He was elected a Deacon on July 14, 1918. When Myers Park Presbyterian Church was organized he was a charter member and an Elder in that Church.

Mr. Jones was born in Petersburg, Va., October 17, 1890, the son of Freeman W. and Harriet Randolph Jones. In January 1910 he came to Charlotte and was married in 1917 to Mary Williams Carson, a member of a prominent Charlotte family.

Known as a financial genius, Mr. Jones was associated with a number of businesses. He bought Radio Station WSOC of Gastonia and moved it to Charlotte. In 1956 it became TV Channel 9. In 1969 it was sold to the Cox Broadcasting Co.

Through the years Mr. Jones made many gifts to religious, educational and charitable organizations, many of these were anonymous. He set up the Mary Carson Jones and Eddie E. Jones Trust Fund for the education of ministerial students at Union Theological Seminary in Richmond, Va. He was a Trustee and Chairman of the Finance Committee of Queens College. For his contributions to the college he was given the Algernon Sydney Sullivan Award for outstanding service.

The memorial windows were installed in late 1970 and executed by the Payne Stained Glass Associates of Paterson, N. J. Ornamental in design, they are made of hand-blown antique glass. At night the windows are illuminated giving a beautiful soft light with streams of color.

Dr. Stoffel preached a Communion Sermon, April 4, 1971, the title of which was "The Cross In A Broken World" based on Ephesians 2:11-22 "For He is our peace..."

Excerpts from the sermon are quoted here:

> "Sometime drive downtown at night and look at the windows across the front of the church, with the lights behind them. The colors are beautiful--but fragmented --broken. They 'preach' when the inside of this church is dark.
>
> "First they tell in a very vivid and dramatic way of the brokenness and fragmentation of our world-- and sometimes of the brokenness and fragmentation of our souls. It is a broken world. It is a world of many beautiful nations. ...It is a broken and fragmented world....
>
> "...it is a world of broken colors. ...
>
> "If you look closely at the windows...you will see that it is not all broken and fragmented, for in the center there is one symbol--one firm thing which is not broken and that is the Cross of Jesus Christ. Above the Cross there is a Crown. It says that the cross is set in the

center of souls fragmented and flying apart at the edges. ...the Cross of Jesus Christ is set at the very center--at the heart and core of all that is worst as well as all that is best about living.

"It is not a symbol. It is an act. ...Not a sign but an achievement of a living God who was in Christ doing this thing which is now set at the center of a broken world and which calls us to be born again through faith...

"Within ourselves, the colors are often beautiful but sometimes broken and fragmented. ...There that cross stands, with the love of God which draws the broken and fragmented pieces of our souls together and makes them what they ought to be.

"This can happen not only within ourselves but also with each other...Community begins with one joining to one--before the Cross.

"So we turn to His Cross--The Cross He bore in forgiving love for all mankind. Only He has the power to bring the colors and the fragmentation and the division within this world together."

McADEN MEMORIAL WINDOW

This window was presented to the church by Mrs. Rufus Y. McAden in memory of her two sons: Benjamin Terry McAden born 1859, died November 5, 1888 and George Swepson McAden born April 6, 1862, died March 12, 1890.

These young men were descendants of the Rev. Hugh McAden of Colonial fame in North Carolina. His writings preserved for us an important part of our early church history in this state. A graduate of Nassau Hall, now Princeton University, he was licensed to preach in 1755 and ordained in 1759. According to the Rev. William Henry Foote in his SKETCHES OF NORTH CAROLINA, McAden was, "The first missionary whose journal, or parts of journal, has been preserved, who was also the first missionary who settled in the state," the state, of course, being N. C.

At the time of his death he was preaching in Caswell County, N. C. and was buried near Red House Church near Milton. He left a wife, formerly a Miss Scott of Lunenburg Co., Va. and seven children.

This very handsome window is one of the Tiffany windows in the church and was copied from the famous painting "Hope" by Sir Edward Coley Burne-Jones.

Burne-Jones, an English artist and designer, was a major figure in the arts and crafts movement. From 1861 on he designed many stained glass windows. Among these are his work in the Christ Church, Oxford, Salisbury Cathedral and the Cathedral at Birmingham. He also designed the mosiac decoration for the American Church in Rome. His

style has been described as having a "dreamy elegance."

It would be presumptuous for this compiler to attempt to interpret the meaning of this window, but as one sees the figure chained to the post on which the word "SPES" (Hope) is inscribed, notes the veil above and the cross above the veil gleaming in the sunlight, one is led to think that it has a very special meaning to each viewer.

MILLER MEMORIAL WINDOW

This window was placed in the church by Mr. R. M. Miller, Jr. in memory of his father, Mr. R. M. Miller, Sr., and his mother, Mrs. Ann Elizabeth Cureton Miller. The window depicts "Jesus Blessing the Elderly."

Mr. Miller was born in Lancaster Co., S. C., June 6, 1823. He moved with his family to Charlotte in 1866. He engaged in the mercantile business. He was one of the founders of the Merchants and Farmers Bank and a Director of the Commercial National Bank for 30 years. He was also President of the Buford Hotel Co.

Mr. Miller was a faithful Deacon of First Presbyterian Church for many years having been elected in 1871. When the church was rebuilt and enlarged in 1894-95 he gave unstintingly of his time and expertise during the construction. He was Chairman of the Building Committee and it was said that he spent practically a year of his time overseeing the building.

It was said of him that, "...few men in Charlotte were held in higher esteem..." He was a consecrated Christian and straightforward in his dealings with all men.

In 1845 Robert M. Miller married Ann Elizabeth Cureton, born Lancaster Co., S. C., the daughter of John Cureton. They were the parents of three children; R. M. Miller, Jr., R. E. Miller and Lillie Miller (Wheeler).

Mr. Miller died February 10, 1908 and Mrs. Miller died May 30, 1908. They were both buried in Elmwood Cemetery, Charlotte, N. C.

MOREHEAD MEMORIAL WINDOW

This window was placed in the church about 1902 in memory of Mr. John Lindsay Morehead by his daughter, Mrs. Simmons Jones and his son, Mr. John M. Morehead.

The theme of the window is "The Ascension." Christ is shown as he ascended into heaven, surrounded by cherub heads. Two angels kneel one on each side and the Apostles stand on the ground looking up.

Mr. John Lindsay Morehead was a son of Gov. John Motley Morehead and his wife, Eliza Lindsay Morehead. He was born in Greensboro in 1833 and graduated from the University of North Carolina where he was valedictorian of his class.

During the War Between the States he was on the staff of Gov. Zebulon B. Vance.

Shortly after graduating from college he was married first to Miss Sarah Phifer, daughter of Mr. William F. Phifer of Charlotte.

The Moreheads first lived in Cabarrus County, then they moved to Charlotte where their home occupied the block between Morehead and Vance Streets. The house faced Tryon Street, but was later remodeled so that it faced what is now South College Street.

After the death of the first Mrs. Morehead, Mr. Morehead married Miss Louise Brantley, daughter of the Rev. Dr. Brantley, a Baptist minister.

Mr. Morehead was prominent in financial circles. His father was the founder of a company which later became a part of Union

Carbide Co.

He was a member of First Presbyterian Church and devoted to it. His obituary in the Charlotte Observer stated, "In religious affairs he had a profound interest. ...Personally he stood for strength and uprightness of character."

In his later years, Mr. Morehead lived in Washington, D. C. He died while on a visit to Charlotte on November 20, 1901. The funeral was held in the First Presbyterian Church and interment was in Elmwood Cemetery.

OVERMAN MEMORIAL WINDOW

The Gothic style memorial window in the north transept was placed there when the church was rebuilt in 1894-94. Said to be a Tiffany window, it depicts "The Ascension," the crown in the center being the symbol of victory over death and the eternal sovereignty of Christ.

This window was given by Mr. W. W. Overman in loving memory of his mother, Anne Louise Allison Overman. Born in Charlotte July 4, 1815, she was the daughter of William Allison and Margaret Young Allison. Both the Allisons and Youngs were prominent Cabarrus Co. families. They were of Scotch Presbyterian descent and came to N. C. from Pennsylvania between 1760-1770, settling in the Poplar Tent Church area which was at that time a part of Mecklenburg Co.

Anne Louise Allison was married in April 1837 to Charles Overman, a Quaker, who joined the Presbyterian Church. He was elected a Deacon in First Presbyterian Church in 1856. Their home stood on the corner of Tryon and Fifth Streets.

The Overmans were parents of ten children. Mr. W. W. Overman who gave the window lived in Newark, N. J. and was a merchant there. A number of the Overman descendants have been consecrated, beloved members of First Church for many decades. Two daughters, Mrs. A. H. Tate and Mrs. Thomas R. Tate were life long members.

Mrs. Overman died January 11, 1874 and Mr. Overman died November 27, 1895.

PRESTON MEMORIAL WINDOW

Dr. John Alexander Preston was pastor of First Presbyterian Church from May 23, 1893 until his death on September 13, 1896. Among his other interests, he had a deep concern and interest in the travelling men who attended the church when in Charlotte. He preached a special sermon to them once a year and became a close friend to many.

On September 15, two days after his death, a group of the men decided to place a memorial window in the church to express their love and respect for him. The Charlotte Observer became the collection agency and published a notice. Money poured in from all over the country. The goal was $500. It is said that it was raised without one penny being directly solicited.

Dr. Preston's favorite theme was "John the Beloved" so the design chosen for the window was the "Vision of St. John, the Beloved." It represents him on the Isle of Patmos and above him "the bride," the "holy city, the new Jerusalem" with angels attending. This, of course, from the much loved 21st chapter of Revelation.

The window was dedicated on Sunday afternoon, May 23, 1897, during the meeting of the General Assembly in the First Church. A large crowd was in attendance.

Mrs. A. J. Fore has preserved for us, in her scrapbook, a copy of the Bulletin of the occasion. The order of service follows:

W. W. Watt, presiding

Scripture reading - Dr. W. M. McPheeters

Prayer - Dr. Moses D. Hoge

Soprano Solo - Miss Bonnie Oates
"I Know that My Redeemer Liveth"

Unveiling - E. V. Finlayson and W. R. Foreman

Presentation - W. H. G. Belt of Baltimore for
the Commercial Travelers

Acceptance - Dr. J. R. Howerton

Address - Dr. J. W. Stagg

The Charlotte Observer of May 25, 1897 carried a detailed article on the event, including the remarks, in full, of Mr. Belt, Dr. Howerton and Dr. Stagg. The following also is quoted in part from the article:

"...This occasion was unique in every particular - unique in being the first ceremony of the kind ever witnessed in Charlotte, unique in being the expression of a tribute never before, in the history of the country, paid minister or layman by the commercial travellers, and unique in its beauty of idea and execution..."

At the conclusion of his remarks, Dr. Howerton read, at the request of Mrs. Preston, the poem "St. John the Aged" which Dr. Preston had read at the end of his sermon on "John the Beloved."

The window was manufactured by Gernhardt Company of Baltimore, Maryland. The window frame and placing were donated by Asbury and Finger, Charlotte Contractors, and the freight charges donated by the Seaboard Railway.

SCOTT MEMORIAL WINDOW

This beautiful window in the Sanctuary depicts as its central figures Raphael's Madonna and Child. The window is copied from the artist's famous "Sistine Madonna."

Sanzio Raphael (1483-1520), an Italian artist, painted the Madonna about 1513 as an altarpiece for the monastery at San Sisto, Italy. Today the canvas hangs in the Royal Gallery in Dresden, Germany. It is said to have been the last Madonna Raphael painted and is considered one of the world's greatest paintings.

The Christ Child is regarded as the most wonderful ever put on canvas. Mary wears the traditional red tunic and blue robe or mantle of the Renaissance painters. As usual in these paintings her head is veiled. The red of the tunic denotes sacrificial love and the blue of the robe or mantle represents truth, constancy and faithfulness.

The "Sistine Madonna" belongs to no special time nor particular religious creed. It is for all men in all ages.

Looking at the window one is reminded of the words recorded in John 1:14, "And the Word was made flesh and dwelt among us..."

This window was a gift to the Church in memory of John McCorkle Scott and his wife, Mrs. Bleeker Springs Scott, given by their daughters: Julia Baxter (Mrs. Maurice Smith) and Calvine (Mrs. Muscoe Burnett).

Mr. Scott was born April 26, 1866 and died October 27, 1945. He was elected a Deacon in First Church in 1903. Mrs. Scott was born May 4, 1869 and died February 20, 1949. Both were members of prom-

inent families.

The window was installed in January 1952. It was executed by the Wilbur Herbert Burnham Co. of Boston, Mass. the same company that did the windows in the Chapel. This company also did work in the National Cathedral of Sts. Peter and Paul in Washington, D. C., St. John the Divine in New York and the American Church in Paris, France.

SPRINGS MEMORIAL WINDOW

This window was presented by Mr. Richard Austin Springs, of New York, in loving memory of his mother, Mrs. Julia Blandina Baxter Springs.

The work executed by Richard M. N. Spiers & Sons Co., of New York, depicts "The Sower." The parable of Jesus recorded in Matthew 13:3-8 comes alive in this window.

Mr. Springs requested permission of the Deacons on October 19, 1936, through Mr. John M. Scott, to place the window. Permission was granted.

Julia Blandina Baxter Springs was born on October 24, 1827, the daughter of Judge Eli. H. Baxter of Hancock Co., Ga. She was born at the Baxter plantation near Sparta. She was married to Col. A. Baxter Springs on February 15, 1850. They lived at his home "Springfield" in York Co., S.C. until 1875 when they moved to Charlotte. Col. Springs died in 1886. Mrs. Springs died February 27, 1902 at the home of her daughter, Mrs. John M. Scott, survived by Mrs. Scott (Bleeker) and five sons.

Her obituary in the Charlotte Observer said in part, "Mrs. Springs had much strength of character, she always showed sympathetic interest in people. ...Her Christianity was practical and beneficial. ...She was a member of the First Presbyterian Church for many years."

STEWART MEMORIAL WINDOW

This window, a memorial to Mr. Ivey Withers Stewart, Sr. and his wife, Lillian Wallace Stewart, was a gift of their children: Rachel (Mrs. Eugene Gray Smith, Jr.) and Ivey Withers Stewart, Jr.

Ivey Withers Stewart, Sr. was elected a Deacon in First Church on July 14, 1918 and an Elder on November 6, 1943. He was born February 13, 1888, the son of John O. Stewart and Pauline Withers. He died April 26, 1966.

Mr. Stewart was a Trustee of the General Assembly of the Presbyterian Church, U. S., the Presbyterian Foundation, Inc., Presbyterian Hospital, Alexander Home, Queens College, Davidson College and the Charlotte Y.M.C.A.

Ivey W. Stewart and Lillian Wallace Stewart were married on December 14, 1920. She was the daughter of Mr. N. W. and Rachel Newell Wallace. She was born May 10, 1894 and died April 19, 1942.

The theme of the window is "Christ the Healer." This theme was chosen because of Mr. Stewart's interest and work for Presbyterian Hospital and Mrs. Stewart's work with the children of Alexander Home. She always took the children to the doctor or the hospital when necessary.

The window was executed by Willett Stained Glass Co. of Philadelphia and designed by a native of Holland who was in this country, but returned to his native land prior to the installation of the window. The work was begun about June or July 1968 and completed in February 1969.

The Willett Co. was founded by William Willett. A Gothic styled chancel window designed for the Calvary Episcopal Church of Pittsburg, Pa., installed by the company in 1908 set an historic precedent and pattern for future American stained glass.

In 1910 the company designed a chancel window in the United States Military Academy at West Point and in a number of subsequent years windows given as gifts to the Academy by the graduating classes.

Mr. Willett wrote in 1918, "It is only when reverence guides the hand that the healing power, of which the Father spoke, steals through the storied pane."

What a fitting choice was made by the donors of a company to execute the window depicting Christ as the healer.

WILSON MEMORIAL WINDOW

This window was placed in the Sanctuary about July 1906. The Sessional Records of July 9, 1906 read in part: "...Ordered that the window recently taken out to make room for the Wilson Memorial be given to Seversville Church."

The window was presented by Mr. George E. Wilson, Sr., a beloved Elder of the First Church, in memory of his father, Joseph Harvey Wilson, and his mother, Mary Louisa Phifer Wilson.

Joseph Harvey Wilson was born near Philadelphia Church, Mecklenburg Co., in September 1812 and died in Charlotte on September 13, 1884. He was the son of the eminent Dr. John Makemie (McKemie) Wilson and Mary Erwin. His father was the pastor of Rocky River and Philadelphia Churches and his mother was the daughter of Alexander Erwin of Burke Co., a Revolutionary patriot.

His early education was under his father, a noted teacher, and at the age of thirteen he entered Washington College, Virginia, in the junior class. He was graduated from college at the age of fifteen with honors. After his graduation he entered the law profession. He served in the N. C. General Assembly as Speaker of the Senate.

In 1832 when the Presbyterian Church was organized, Mr. Wilson was a young man and a member. Later he was one of the Trustees to whom the property was conveyed by John Irwin in 1841. He was elected an Elder in 1848. From 1863-1884 he was a Trustee of the General Assembly of the Presbyterian Church.

In one newspaper account of the forthcoming laying of the corner-

stone of the addition to the First Presbyterian Church in 1894 one of the items to be included was a history of the church by Joseph Harvey Wilson. In the account of the ceremony this is not mentioned, so it is not known whether it was included or not. However, his son, Mr. George E. Wilson, Sr., compiled his father's notes added some items to them and this was published in The Charlotte News of June 4, 1909 and republished November 19, 1936. These notes add much to our knowledge of the early history of our church.

Joseph Harvey Wilson was married twice. His first wife was Julia Adelaide Patton, youngest daughter of James Patton, Sr., of Buncombe Co. They were married September 25, 1834. Julia Adelaide Patton Wilson died August 1, 1845 and is buried in the Old Settlers Cemetery behind the church as are two of their infant children, Adelaide and Sarah. Four children lived to maturity: James, Harvey, Frank and Anna.

In 1846 he married secondly, Mary Louisa Phifer, daughter of George Phifer and Sarah Fulenweilder of Cabarrus Co. She was born in September, 1814 and died in Raleigh, N. C. September 27, 1904. There were two children of this marriage: George Edward and Mary Ellis Wilson.

Mary Louisa Phifer Wilson was the great-granddaughter of Martin Phifer (Pheiffer), Sr. of Cabarrus Co. His home was in that part of Mecklenburg which became, in 1792, Cabarrus. He served as Justice of the Peace, Member House of Commons and Representative to the General Assembly of N. C. from Mecklenburg Co. His son, John Phifer, great-

uncle of Mary Louisa, was a signer of the Mecklenburg Declaration of Independence in 1775. Mr. William Phifer, at whose home the last meeting of the Confederate Cabinet was held, was also a kinsman.

The Session's Minutes of November 10, 1884 include resolutions on the death of Elder J. H. Wilson:

> "...The descendant of an honored Presbyterian ancestry, his love for the church of his fathers was a part of his very constitution, and free from ostentation, yet manifested itself seasonably before his fellow men at all times and in all circumstances. ..."

The window, executed by A. C. Grimn of New York, portrays the Harvestor "Bringing in the Sheaves" representing the mature years of those held in remembrance.

THE CHAPEL WINDOWS

Into the stained glass windows of the Chapel have been worked pictures and symbols which set forth many of the fundamental truths of our faith and which demonstrate the application of those truths in the history of the Church.

The six windows on the east have as their central theme six of the parables of Jesus, given by Him to teach six of the great truths of the faith.

The four south windows are on the themes of: The Bible; Prayer; The Sacraments; The Church.

We here include explanations of the details of these windows. Each window has its own distinctive border. The borders illustrate the theme of the window, and the animals and plants in them are all found in North Carolina.

Beginning with the east window behind the choir:

CHRISTIAN TEACHING

Parable: "The Sower" (Matt. 13: 1-23 -- the seed falling, some on stones, some among thorns, some in the good ground, the birds devouring some)
Border: Blackberry vines and thorns
Teaching Illustrations: (Beginning at the top of the window)
Tablet of the Ten Commandments
Belk Chapel, Queens College
Facsimile page from French edition, "Institutes of the Christian Religion" by John Calvin
Calvin's seal
Old Campus, Davidson College

"Take heed how ye hear."

CHRISTIAN WORSHIP

Parable: "The Pharisee and the Publican praying in the temple" (Luke 18:9-14) The Pharisee's air of pride, his gift given so all can see; contrast the humility of the Publican)
Border: Rhododendron
Worship Illustrations: (Beginning at the top of the window)
David's harp
Mule wagon and organ (The first organ in this church was brought by mule wagon from Charleston, S. C. in 1864)
A family at worship
Montreat (Mountain Retreat) where the Presbyterian Church in the U. S. has its summer conference and worship programs. One of the first to have a vision of the need for such a retreat and the first President on Montreat was Dr. J. R. Howerton, pastor of this church 1897 - 1906.

"God be merciful to me a sinner."

CHRISTIAN STEWARDSHIP

Parable: "Talents" (Luke 19:12-27 -- One of the stewards turns away condemned while two are commended by the Lord on the faithful use of their talents)
Border: Oak leaves with acorns and squirrel
Stewardship Illustrations: (Beginning at the top of the window)
Sundial - stewardship of time
Altar of sacrifice during Old Testament times
Visitation Evangelism
Deacons receiving the offering (the face of the Deacon is modeled from the photograph of Mr. C. W. Johnston, long-time Deacon in this church, whose daughter-in-law, Mrs. R. Horace Johnston, was the donor of this chapel)

"Enter thou into the joy of thy Lord."

CHRISTIAN SERVICE

Parable: "The Good Samaritan" (Luke 10:25-37 -- The Priest and the Levites have passed by on the other side)
Border: Pine leaves and cone
Service Illustrations: (Beginning at the top of the window)
Presbyterian Hospital
Alexander Home (emergency care for children)
Barium Springs
Child Care Service
These illustrations of Christian service are all closely connected with this church in their beginnings.

"Who is my neighbor?"

CHRISTIAN PREACHING

Parable: "The Prodigal Son" (Luke 15:11-32 -- the purpose of preaching is to proclaim that the relationship of man to God the Father, destroyed by sin, can be restored - "Be ye reconciled to God")
Border: Tritelia and dogwood
Preaching Illustrations: (Beginning at the top of the window)
The Hill of Calvary and the empty tomb represent the subject of Christian preaching: "I declare unto you the Gospel which I preached unto you how that Christ died for our sins . . . and that He was buried and that He rose again the third day." (Note: the lily in front of the tomb is a symbol of eternal life)
Alexander Craighead Monument - one of the first preachers of colonial times in this section of North Carolina. This monument now stands in Elmwood Cemetery.
The pulpit scene is of John Knox, Presbyterian preacher of Scotland in the early days of the Reformation.
Union Theological Seminary - The face in the scene was modeled after a photograph of Dr. Walter W. Moore, member of this church and first president of Union Theological Seminary for the training of preachers, Richmond, Virginia.

"I will go unto my father."

CHRISTIAN MISSIONS

Parable: "The Lost Sheep" (Luke 15:3-7 -- though 99 of the flock were safe within the fold, the good shepherd goes out to seek the one lost sheep until he finds it)
Border: Open cotton ("The field is white unto the harvest")
Mission Illustrations: (Beginning at the top of the window)
The scene from the life of the Apostle Paul represents the call of the first foreign missionary of the Christian Church.

Fisherman and net - This reminds us that some of our Lord's first disciples were fishermen and also of his promises, "I will make you become fishers of men," also of the parable that the "kingdom of God is like a net cast into the sea."
Missions at home is represented by the picture of a class for Negro children taught by one of the women of this church in 1851.
The world maps have shaded areas indicating the world mission fields of the Presbyterian Church in the U. S.

"He was lost and is found."

THE BIBLE

Border: Figs and fig leaves (symbol of ancient Israel)
Bible Illustrations: (Beginning at the top of the window)
Torah (Hebrew scripture)
Monk copying manuscript of the scripture
Gutenberg Press (early printing of the scriptures)
Open Bible (the dates there are of the King James Version, 1611, and Revised Standard Version, 1946 and 1952)
Seal of American Bible Society

"Profitable for doctrine, reproof, correction, instruction in righteousness"

PRAYER

Border: Magnolia leaves, seed pods and blooms
Prayer Illustrations: (Beginning at the top of the window)
Incense burner - Old Testament symbol of prayer
Hannah, mother of the Old Testament prophet Samuel, praying in the temple. (Eli, the High Priest, sitting on the high priest's throne)
Church prayer meeting of modern times
Praying hands
The fish, symbol used by early Christians. The first letters of the Greek words "Jesus Christ, Son of God, Savior" spelled "icthus" which is the Greek word for fish.

"Our Father"

THE SACRAMENTS

Border: Grape vine, leaves and clusters. (The fruit of the vine is a prominent symbol all through the scripture. Our Lord used the fruit of the vine as the symbol for His blood shed for our sins.)

Sacrament Illustrations: (Beginning at the top of the window)
Crown - symbol of eternal reward
The administration of the sacrament of baptism
The dove and the cup - the Holy Spirit coming down upon us as a dove from heaven is a symbol of the sacrament of baptism.
The cup is a symbol of the Lord's Supper. Adminstering the Lord's Supper - the face of the elder is modeled after a photograph of Mr. Harvy Howell Orr, long-time elder of this church, whose daughter was donor of this chapel. The face of the minister is modeled after a photograph of David Hopkins Rolston, minister during the time that Mr. Orr was an elder.
Seal of the Presbyterian Church - The Dove represents the Holy Spirit, the Star represents Christ Himself, the Lamp represents the Witnessing Church, and the Latin words written below the shield give us the motto of the Church, "Lux lucet in tenebris," meaning, "The light shineth in the darkenss." The Burning Bush, for centuries the symbol of the Scottish Churches, represents the Indestructible Church. The Laurel Wreath represents Victory and the Church Triumphant.

"You do show the Lord's death until He comes."

THE CHURCH

Border: Scotch thistle representing the Scottish ancestry of the Presbyterian Church.
Church Illustrations: (Beginning at the top of the window)
Hornet's nest - May 20, 1775 (representing the American Revolution in which the churchmen of colonial times played a large part. Cornwallis, British general, passing through Charlotte, described it as a "hornet's nest." May 20, 1775, is the date of the signing of the Mecklenburg Declaration Of Independence from England.
Abraham being stopped from making a sacrifice of his first-born son, Issac, as God provided the ram to take Isaac's place. It was with Abraham that God established His everlasting covenant. The Presbyterian Church has always laid stress upon the covenant relationship between God and His people.
Seven golden candlesticks - New Testament symbol of the Church
Seal of ship on the seas, symbol of the Church; seal of the World Council of Churches. "OIKUMENE - Universal"

"That ye love one another as I have loved you."

The committee responsible for the very beautiful windows of the Chapel was: Mr. James Bowen, Chairman, Mrs. Billy Shaw Howell and Mrs. Stuart Cramer, Jr. They were assisted by Miss Eva Harris, Dr. Charles E. S. Kraemer and Mr. Walter Fraley.

In the windows much of the early history of the First Presbyterian Church has been preserved. The committee gave careful attention to detail so that the windows would not only preserve history, but be accurate in their depiction.

The Wilbur Hubert Burnham Co. of Boston, Mass. executed the windows. Mr. Burnham made a trip to Charlotte to confer with the committee. He designed the windows himself using the ideas and material furnished him by the committee.

The windows, of best quality antique and cathedral glass, were installed in the Chapel in late 1951.

GIFTS
AND
MEMORIALS

GIFTS AND MEMORIALS

Through the years many gifts and memorials have been given the First Presbyterian Church. Those listed here are probably not complete, but those for which records have been found.

One of the first gifts was that of Mr. John Irwin who donated a large part of the $624.00 which he had paid the Town Commissioners in 1835 for the title to the church property. In 1841 the Presbyterians paid him a part of that sum and he donated the balance, then deeded the property to the Trustees of the Presbyterian Church.

Original copies of these deeds are in the possession of the Church, but it is not known who gave them. Photostatic copies of both hang in the foyer.

Mr. William Carson left a bequest of $1000.00 which was used to help build the second church building in 1857. Original documents pertaining to the use of this money for the building of the church hang in the foyer. The donor is not named, but members of the Carson family still belong to the Church.

The old Pulpit Bible, now in the glass case in the foyer, has the following inscription in the front: "Presented to the Presbyterian Pulpit by the Female Sewing Society, June 1853. Signed, Margaret Shaw, Secretary."

An article in The North Carolina Presbyterian of January 29, 1858, reports on a meeting "of the Presbyterian congregation in the town of Charlotte that the thanks of the congregation be and are tendered Mr. S. C. Hayes of the city of Philadelphia for the elegant copy of the Holy Bible presented by him for the use of the pulpit."

There is an old Bible in the possession of the church with no inscription in it. This may be the Bible named above. It is obviously an old book.

The present pulpit Bible was presented to the Church by a bequest of Mrs. James Albert Fore in 1949. The pulpit scarf and Bible marker were a gift of the Fore family.

In the same article it was reported that the thanks of the congregation be extended to Mr. Patrick Johnston Lowrie for the silber Baptismal Bowl and the Communion Set. This gift was also confirmed by his son, Mr. Harold W. Lowrie, in a letter to Mrs. Fore in 1932.

Mr. Lowrie also told Mrs. Fore that a silver trumpet had been given the Church to be placed on top of the spire. As no steeple jack could be found, Mr. Lowrie climbed to the top and placed Gabriel's Trumpet thereon. An old print of the church shows the trumpet atop the spire. The name of the donor is not known, nor is it known what happened to the trumpet. This, of course, would have been the second

building erected in 1857.

According to the Minutes of the Session for March 16, 1856 an anonymous gift of $105.00 had been made and they planned to start a congregational library with it.

The first pipe organ was a gift of Mr. Gus Orr, Mr. S. M. Howell, the Osbornes, Col. L. S. Williams, Miss Sophie Alexander, Col. William Johnston's family and perhaps others.

The marble Baptismal Font was given by the children of the Church in token of their love for Dr. Arnold DeWelles Miller, pastor of the Church 1855-1857 and 1866-1892.

Mr. John Carson, Mrs. George B. Hanna and Miss Sarah Tiddy all made bequests to the Church.

In 1916 Mr. John C. Burroughs gave $20,000.00 toward construction of the Sunday School building which was an enlargement of the 1894-95 Sunday School building.

Two trees were planted in the front yard by the Session at the request of the Women of the Church in 1919. These were in honor of Mack DeArmon who died in the service of his country and Dr. David H. Rolston who died after contacting spinal meningitis while ministering to the soldiers at Camp Greene, during World War I.

On September 13, 1936, Mack's birthday, the Intermediate Department dedicated the trees and placed markers at both. The marker for Mack was placed in appreciation and love for W. Frank DeArmon, brother to Mack and Superintendent of the Intermediate Department of the Sunday School.

Mrs. W. H. Porcher and Mr. E. D. Latta, Jr. gave the silver offering plates in memory of their mother, Mrs. Edward Dilworth Latta, Sr., a lifelong member of the Church.

The stained glass memorial windows were gifts of: the congregation (Burroughs window), Commerical Travelers (Preston window), Dr. Addison Brenizer, the Eddie Jones family, Mrs. Rufus Y. McAden, Mr. R. M. Miller, Jr., Mrs. Simmons Jones and Mr. John M. Morehead, Mr. William W. Overman, Mrs. Julia Baxter Scott Smith and Mrs. Calvine Scott Burnett, Mr. Richard Austin Springs, Mrs. Rachel Stewart Smith and Mr. Ivey W. Stewart, Jr., and Mr. George E. Wilson, Sr.

The Chapel was a gift of the children of Mr. and Mrs. Harvey Howell Orr.

The following gifts are also in the Chapel. Some of these have been mentioned in the previous section on the Chapel.

Air-conditioning, Mr. G. C. Thomas in memory of Mrs. Fay Burnes Thomas.

The organ, built and installed by the Schlicker Organ Bu9lders of Buffalo, N. Y., the same company that rebuilt the Sanctuary organ, was given by Mrs. Scott in memory of Mr. Walter Scott, Sr.

The offering plates were given in memory of Mr. Jasper Kennedy Hand by Mrs. Hand and their son, Frank Hand.

On the Communion Table is a brass Cross given in memory of Mildred (Mimi)Orr May, given by her parents, Mr. and Mrs. J. Harvey Orr.

The brass flower vases were a gift in memory of Mr. Lester Boyd Hood.

Two Bibles were given, one foe the pulpit and the other for the Communion Table. The large Bible on the Communion Table was given by Mr. and Mrs. Fred Plexico,, the other for the pulpit by James Archibald Stokes, Jr., Robert Foyle Stokes and William Cashwell Stokes in memory of their father, Mr. James Archibald Stokes, Sr.

Fellowship Hall was a memorial to Miss Irene Harty given by her family and is marked by a plaque.

The Session room in the old manse which was used for a number of years as an office building, was furnished in memory of Mr. Thomas R. Stewart, an Elder, by his family. When the new Office-Educational Building was constructed the furnishings from this room were distributed between several room in the buildings. The plaque denoting the gift was moved and placed in the foyer of the Session Room in the new building.

One interesting item from the furnishings is the oil painting of the Church done by Lucie Baxter Dulin from an old picture. The painting hung over the mantle in the old ses sion room and now hangs in the Lemma Howerton Classroom. Shown in the painting is the paling fence which was torn down in June 1912.

The large table in the new Session Room was made and given by Mr. Lester Boyd Hood. The gavel was made by the Rev. Robert Turner from a part of the mahogany stairway from the old manse and presented to the Church in April 1961 when the new Office-Educational Building was completed.

When the Office-Educational Building was being planned an anonymous gift of $50,000.00 was given toward the cost.

The landscaping around the building is a memoiral to Mr. Will W. Ward, for many years the Church Treasurer.

An anonymous gift of $2,000.00 was given toward the rebuilding of the pipe organ in 1962-1964.

Miss Minnie Cochrane and Mrs. Grace Adams planted the beautiful triteleia along the front walks in memory of their parents, Capt. and Mrs. R. E. Cochrane.

The lamps on the front of the entrance to the Church were given in memory of Mr. Sydenham Brevard Alexander by Mrs. Alexander. The plaque denoting this gift is in the Vestibule of the Sanctuary. She also left a bequest called the Mary Alexander Memorial Fund to be used for the maintenance of the Church.

The new library is dedicated, with love, to Mary Brevard Alexander Howell.

Peggy Graham 1927-1931 is remembered in the offering plates in the Senior High Room. These were a gift of her parents, Mr. and Mrs. Tom Graham.

The silver flower urns on the pulpit are a memorial to Lemma Howerton given by Philip F. Howerton and Philip F. Howerton, Jr.

A scholarship was given Union Theological Seminary in memory of Monroe Wicker by the Adult Fellowship of the Church.

Mr. Frank Hand gave a number of hymnbooks used in several classes also in memory of Monroe Wicker.

In various places throughout the buildings the following plaques are placed denoting memorial gifts.

Location	Memorial	Donors
Primary Dept.	Robert Miller Hunter	
Kindergarten	Julia Baxter Cramer	
Crib Room	Mr. & Mrs. William Brown Bradford	Their Sons
Nursery	Benjamin Gales McClintock, Jr.	Mr. & Mrs. B.G. McClintock, Sr.
Child Care	Mrs. Harriet Nisbet Latta	Mrs. W. H. Porcher
Library	Mary Graham Robertson James Farish Robertson	
Pioneer Dept.	Our Parents	Mr. & Mrs. Jones Y. Pharr
Classroom	Lemma Shepherd Howerton	Class

The Ladies' Parlors were furnished by the Women of the Church, both these rooms are now used as classrooms, with other furnishings having been added.

In the Lemma Shepherd Howerton Classroom is a spinet piano given in memory of Mr. Burette N. Andrews given by Mrs. Andrews and Burette N. Andrews, Jr.; a gold framed mirror in memory of Betty McClintock

Huntley given by her parents, Mr. and Mrs. W. Banks McClintock; and an oil painting of Lake Susan in Montreat, in memory of Mrs. Elizabeth Lord Huske.

A table in the Pattie Cole Classroom was presented in memory of Miss Nan Ward by the class in 1951. The large gold frame mirror was given by the Business Women's Circle.

In the foyer there are two original Pew Deeds, donors unknown, one dated 1859, the other 1868. Also a Centennial Map of Charlotte, May 20, 1775 - May 20, 1875 given by Mr. Aaron Boggs. There are several pictures of the Church, one a photograph taken 1888. This was a gift of Mr. Will Ward. Another is a water color painted and given by Mr. M. E. Boyer. The Church is seen from the cemetery and was done prior to the addition of the Burroughs Building in 1915-1916.

The glass case holds a Chinese vase given by Miss Marion Wilcox. Other items in the case have already been listed.

Hanging on the wall are photographs of the ministers of the Church. Many of these were gifts of church members or decendants.

In the Sanctuary, brass plates mark the pews of Mrs. "Stonewall" Jackson, Gen. D. H. Hill, Gov. and Mrs. Zebulon Vance, Mr. John Irwin and Dr. Walter William Moore, President of Union Theological Seminary 1904-1926.

Also in the Sanctuary are plaques to some of the former ministers of the Church:

Robert Hall Morrison, D.D., pastor 1827-1833
Arnold DeWelles Miller, D.D., L.L.D., pastor 1855-1857
and 1866-1892
James Robert Howerton, D.D, L.L.D., pastor 1896-1906
William Morris Kincaid, D.D., pastor 1907-1911
David Hopkins Rolston, D.D., pastor 1911-1917
Albert Sidney Johnson, D.D., pastor 1918-1940
William Addison Alexander, Jr., D.D., pastor 1941-1944

The copies of the WORSHIPBOOK in the Sanctuary were given in 1973 in memory of Robert F. Stokes, Laura W. Stokes, Essie W. Stokes and James A. Stokes, by their family.

Mr. C. C. Beam, by his will, left the proceeds of his estate to be used, "...for the support of the preaching of the Gospel of Jesus Christ and Him Crucified...as the said preaching shall be provided or designed by theSession...or lawful successors of the Presbyterian Faith."

Dr. F. O Hawley also left a part of his estate to the Church to

establish the "Margaret McKinnon Hawley Memorial." The proceeds to be used in disseminating and distributing evangelical lieterature and books such as the HOLY BIBLE." Another part of the estate was to be used for home and foreign missions. The Trustees and Officers of the Church with the advice and counsel of the Pastor are to administer these funds.

Through the years many gifts have been made by individuals and families of the Church to the various institutions such as: Barium Home for Children, Union Theological Seminary, the Historical Foundation and many others.

FIRST PRESBYTERIAN CHURCH
Charlotte, North Carolina
in the evening

Bridgeport National
Bindery, Inc.
JAN. 2006